

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3425.  
NEW SERIES, No. 529.]

LONDON, SATURDAY, FEBRUARY 15, 1908.

[ONE PENNY.]

## CONTENTS

NOTES OF THE WEEK	...	97
LEADER :—		
Mr. Balfour on Decadence	...	104
ARTICLES :—		
What is Meant by the Immanence of God?—VI.	...	99
Our Great Problem—Discussion	...	105
The Association's Farewell to the Rev. Wilfred Harris	...	107
Among the South Wales Churches	...	109
PROVINCIAL LETTER :—		
The Eastern Counties	...	98
LITERATURE :—		
Christian Doctrine	...	100
Dr. Coit's National Idealism	...	102
OBITUARY :—		
Major Sydney Coppock	...	103
THE CHILDREN'S COLUMN	...	103
NEWS FROM THE CHURCHES	...	109
OUR CALENDAR	...	110
ADVERTISEMENTS	...	111

## NOTES OF THE WEEK.

THE programme of the meetings of the British and Foreign Unitarian Association and the Sunday-school Association in Liverpool on Thursday and Friday next will be found advertised in our present issue. The meetings cannot fail to be overshadowed by the sorrowful thought of the death of Mr Charles Jones, but his memory must be an inspiration to more steadfast faithfulness, to greater generosity and enthusiasm of devoted work.

THE attention of friends in London is directed to the four public lectures to be delivered at Gresham College next week by Dr. W. Blake Odgers, K.C. The lectures, which are on "The Relation between Law and Morality," are intended for the general public, rather than for lawyers, and they are freely open to men and women. The time of the lectures is 6 p.m. on Tuesday, Wednesday, Thursday and Friday, February 18-21. Gresham College is at the corner of Basinghall street in the City, just to the east of the Guildhall.

THE syllabus of the Tuesday lecture is as follows:—"The Law of God and the Law of Man, The Law of Nature, The Moral Law, The Law of Nations, International Arbitration, The Law of the State, What right has the State to Make Laws? What right has the State to Interfere in the Private Quarrels of its Citizens? What right has the State to Compel a Debtor to Pay his Debt, or a Wrongdoer to Compensate the Persons he has Injured?" The Wednesday lecture is to deal with crime and criminal intention; the Thursday lecture with the mental and moral

conditions of the criminal and other matters, including "Drunkenness" and "Conscientious Objections." The syllabus of the last lecture includes the following items:—The Prevention of Crime . . . The Criminal Appeal Act, 1907, The Object of Punishment, Can we Reform our Criminals? The Borstal System, The Probation of Offenders Act 1907, What can we do for the Children of Criminals?

THE writer of the "Preachers' Column" in the *Methodist Times* devoted his whole space last week to Unitarianism. It is comfortable to be able to say that in the whole course of his remarks he does not say a word that need annoy or distress any normally constituted Unitarian. He evidently considers the old prayer against the "Unitarian fiend" to be fair subject for banter. And when he asks "Is the thing gone?" namely, the spirit of Unitarianism, he is not able to answer with a very satisfactory affirmative. He admits that much which the Unitarians contended for has been accepted by the churches. And he thinks that there has got into the churches at the same time a certain leaven, "a savour, an atmosphere that is not without its difficulties." He even thinks it right to pray that this leaven may be expelled. Yet as described it seems by no means to be an evil thing. It is that which makes young men attentive and alert; quick to perceive difficulties, and ready with their questions. "They do not deny, they inquire." Probably the Methodists know their own business, but if they could succeed in expelling the spirit of inquiry there would be another question to ask—Have not other things worth preserving gone with it? A firm belief in God is good; a spirit of hearty loyalty to Christ is good; but the dread of false profession, and the desire to do justice to the arguments of an opponent are good motives too.

By the death of Mrs. Rylands, widow of the late Mr. John Rylands, the millionaire Manchester merchant, Congregationalism loses a staunch and munificent friend. Manchester citizens in particular will be sensible of her loss, for to that city she presented, as a memorial of her husband, the splendid "John Rylands" library. Few libraries possess as fine a collection of books illustrative of the art of printing. It includes the collection of Count Reviczky, the famous Hungarian, which was acquired by Lord Spencer in 1793, and a unique collection of Bibles. Her gifts to Congregational institutions were on a lavish scale, Manchester institutional churches and Whitefield's, London, receiving excep-

tional support from her. Mr. Silvester Horne says of her: "She led a life of great simplicity. Hers was a sort of Puritan spirit. She did not care for society or public life at all. She simply lived to do good."

Few weeks pass without some fresh evidence that Nonconformity is fast coming into its own. The appointment to important legislative, administrative, and other public offices of Nonconformists, will soon cease to call for special remark. The latest distinguished Nonconformist to enter into his kingdom is Mr. S. T. Evans, K.C., the new Solicitor-General. He was born in 1859 at Skewen, near Neath, Glamorganshire, where his father, John Evans, kept a grocer's shop, and talked theology over the counter. Though in humble position, Mr. John Evans was a man of remarkable ability, and possessed of a rare critical faculty. He was a musician whose judgment was sought, as is his son's, in connection with musical competitions; and in the absence of the father, who was precentor at the little chapel, the son, "S. T.," would lead the singing. His uncle, Evan Evans, was minister at the Skewen Congregational Church. As a Sunday school teacher, Mr. S. T. Evans is said to have had an exceptional command of Biblical knowledge, and to have been a fluent expounder of the truth.

CHANNING HOUSE SCHOOL.—At the recent Cambridge Local Examinations ten candidates went in, of whom nine passed as follows:—Senior: R. Wilks, honours, Class III.; G. Phillips, pass with distinction in history; and five passes, A. Hargrove, D. Horsley, D. Kingston, D. Howie, and E. Howie. Junior: M. Conder, pass with distinction in English; C. Morton, pass.

THE annual meeting of the Sustentation Fund was held on Wednesday afternoon at Dr. Williams's Library. Our report will appear next week.

Two letters on Licensing Legislation, with reference to Mr. Lupton's letter of last week, we are obliged to hold over.

THAT man is perfect in faith who can come to God in the utter dearth of his feelings and his desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, "Thou art my refuge, because Thou art my home."

—George Macdonald.



## PROVINCIAL LETTER.

## THE EASTERN COUNTIES.

THE Anglican interests in East Anglia are at present divided between the formation of a Suffolk Bishopric and the speech of the Bishop of Norwich on Disestablishment and Disendowment, made before the members of the National Liberal Club. The diocese of Norwich has long been considered to extend over too large an area; and now, very decided steps have been taken to form a new see for the southern part of East Anglia. Dr. Paget, the present Suffragan Bishop of Ipswich, has made himself very popular by his genial manner and the keen interest he takes in all the good work that goes on in Ipswich and the surrounding villages. It is generally hoped that he will be appointed the first bishop of Suffolk.

With regard to our own churches we are all deploring the fact of the removal of the Rev. Alfred Hall from the Octagon at Norwich. For about eight years Mr. Hall has presided as secretary over the affairs of "The Eastern Union of Unitarian Churches." It has been a very difficult task, and at times we who are on the committee have felt that it has been almost hopeless because our churches are small and far apart, and we have no funds except the small yearly subscriptions of our members. Our twelve churches extend over an area from Long Sutton in Lincolnshire to Braintree in Essex, and are for the most part dependent on outside help for maintenance. The Eastern Union is the society which should be of great assistance to these churches; but our lack of any kind of endowment or wealthy subscribers renders our work most inadequate. Mr. Hall has been very generous in the personal help he has given and wise in the administration of the affairs of the society, and we shall miss him very much.

Had we funds we should not have to note that the church at King's Lynn was now closed. I am sure that its services could be maintained by the lay workers which are available from Ipswich and Norwich, had we sufficient means to cover the railway fares from those two centres to King's Lynn.

At Bury St. Edmunds the Rev. J. M. Connell is making a brave effort to revive the work in the old historic town. Mr. Connell writes to me: "We are looking forward with much gladness of heart to the renovation of our chapel. In response to the appeal for £250 which the alterations and repairs are estimated to cost, we have so far obtained about £196, and we trust that further subscriptions are forthcoming, so that the work, which is to be commenced immediately, may be completed free of debt. The Sunday-school has now about 80 scholars, and with so much young life about, there is good reason to believe that a new and brighter era in the history of the chapel is being inaugurated.

Excellent work is being done in the Suffolk villages by the Rev. Richard Newell. With Framlingham as his centre he holds frequent services on the greens and in the cottages in the different vil-

lages, and is now organising a mission at which the Rev. T. P. Spedding is to be the chief speaker. Hidden away from the public gaze this work proceeds in a quiet, unpretentious way, but is productive of very much good. But for the work of Mr. Newell and the help he receives from the Postal Mission, it is difficult to know how rational, religious views would be put before these patient toilers on the land. Apart from the one or two large centres, such as Norwich, Ipswich, and Yarmouth, East Anglia consists of agricultural land, and if the broader truths of Christianity are to make headway in this district it is chiefly to the village population that we must address our message.

So far as beautiful and useful buildings are concerned, nothing could be better for our town and city work than those which the church at Norwich possesses. The fine memorial to Dr. Martineau, so recently opened at the side of the Octagon Chapel, will give a splendid foundation for the work of Mr. Hall's successor at Norwich. Mr. Hall has been most successful in his work among the young people of his congregation. Those of us who have had the privilege of taking services at the Octagon, and have visited the young people's class which Mr. Hall had established for Sunday afternoons cannot fail to have been delightfully impressed with the earnestness, as well as the size of this class. The last time the present writer was in Norwich there were between forty and fifty young men and women between the ages of 16 and 22; and there was evinced an eagerness for truth and spiritual knowledge which was entirely delightful to witness.

The newer spirit of toleration growing so widely in congregational and other orthodox churches, has a striking example in Ipswich. Eight years ago when the present minister commenced work in the town he was not allowed to be enrolled as a member of the Brotherhood at the Social Settlement; but now he is invited to lecture not only at that Social Settlement, but at the chapels of every non-conforming body in the town. One cannot but think that the out-spoken utterances of Mr. Campbell have a great deal to do with this broader spirit in the Free Churches. The Ipswich Unitarian chapel suffers under a burden of debt which remains from the bi-centenary renovations of the ancient chapel. Some £400 still remain to hamper the work, and the ladies of the congregation are contemplating a sale of work to be held during the present year, with the hope that they may reduce this debt, if not entirely wipe it off. The congregations continue to be large at the evening services, and the Social Guild does excellent work in organising lectures and entertainments during the week.

The chapels at Braintree, Yarmouth, and Diss continue to provide the stimulus of rational religion in their respective towns. All over the district there is felt the need of more funds. Probably there is no district where our churches lack the help of wealthy laymen as much as we do in East Anglia. It is said that we are off the main road: we are at the world's end. Certain it is that we, who have to toil

in these Eastern counties realise that very much more work could be done if we could secure more financial help. Some of our churches, such as Long Sutton, Hapton, and Filby, are scarcely known by those who support the large societies; but here in these places, so much out of the beaten track, brave and fearless work is being done and the light and truth of the free Gospel of Christianity is being spread, where, but for our churches with their faithful ministers, the grand and inspiring faith of the universal Fatherhood of God and the Divine Brotherhood of Man would be unknown.

LUCKING TAVENER.

MISS MARY E. RICHMOND, who last Whitsuntide brought us welcome greetings from the Unitarian Church of Wellington, New Zealand, and was among the representatives at the International Congress in Boston, embodied some of her feeling about America in the following verses, written on board the R.M.S. *Adriatic*, as she was returning to this country. The verses which are entitled "Who is the Happy Warrior?" appeared in the *Christian Register* of January 23. Miss Richmond, it will be seen from the report, was at the farewell of Mr. and Mrs. Wilfred Harris at Essex Hall on Tuesday evening, and is herself shortly to return to New Zealand. Friends in this country also will, we feel sure, be glad to have these verses:—

"Land of wonders to the westward,  
Where the world begins anew;  
Land of miracles accomplished,  
And of miracles to do;  
Land of promise for the humble,  
Where the lowly are set free,  
Where the worker is ennobled,  
By the touch of Liberty.

"May God speed you in your struggle  
With the forces from below,  
Bless and strengthen and enlighten,  
Guard, and guide you as you go;  
Till the nations learn astonished,  
Of a righteous peace in strife,  
Of a peace transforming evil,  
Noble peace at one with life.

"Not a hopeless weak acceptance,  
Of the foolish and the wrong,  
But a patient long uplifting,  
Till the good become the strong;  
Peace for all, and not a faction,  
Peace that can defend the weak,  
Militant and prompt in action,  
Able both to strike and speak.

"Willingly you face the danger,  
Willingly you front the foe,  
Slowly teaching your strange children  
What it is to love and know;  
What it is to love and labour,  
With increasing purpose filled,  
Till the seeds of faith are scattered,  
And the fields of hope are tilled.

"Never destiny so splendid  
Stirred the soul of Greece or Rome,  
Fatherland are you to exiles,  
And to homeless hearts a home  
Land of wonders to the westward,  
Whom the peoples watch amazed;  
Happy Warrior with a vision!  
God will conquer, God be praised."



WHAT IS MEANT BY THE  
IMMANENCE OF GOD ?

## VI.—PROVIDENCE.

WE have arrived at a conception of Providence which may be briefly summed up thus:—The Divine Plan is being worked out in a two-fold manner—through absolutely unvarying laws, and through the increase, unfolding, and uplifting of human life, providing occasions for the operation of those laws. It must be repeated that the laws which we mean are laws with an “if,” acting when we bring them into action. The uncertainties and dangers of human life, and almost all pain and suffering of body and mind, are due mainly to the fact that we *know* so few of these laws, and those which we do know we constantly disregard.

The question now arises whether we are compelled to believe that this is an exhaustive account of all that we can mean by Providence. We have assumed that the development and increase of *human* qualities, physical, intellectual, moral, and spiritual, is the special and chosen sphere of Divine action, and that the *results* of all human actions are worked out according to those unchanging laws which are the only self-expression of God beyond His influence in and through humanity. Is this the most that can be said ?

Our answer may first take the form of another question—Where should we look for further modes of Divine action ? The reply is as follows. We find that at any given stage of the world's history the actions of men by some means *work together* to bring forth results which the agents never foresaw, whose significance they could never have comprehended if they had foreseen them, and which are often quite contrary to the deliberate conscious designs and purposes of the human agents ; and the results, to which human agents thus contribute, unconsciously, involuntarily, or in spite of themselves, are productive of great good to humanity at large.

Dr. James Drummond points out that such facts have always been recognised as marks of a real Divine direction (*directio*) : “the act whereby God so directs the good deeds of His creatures that they conduce to the end at which He aims, and also gives to their bad deeds a tendency towards an end which is determined by Him, but not perceived by the sinners and often quite opposed to their purpose,”\* and (we may add) directs insignificant or indifferent acts so that at length they issue in ends utterly beyond the power of the agents to conceive. The human agents who are the instruments of such great purposes, are no more conscious of what they are doing or where they are going than the bees are when in seeking for honey they fertilise the flowers.

When we have been speaking of God acting “through man,” we have been thinking of the realisation of purposes which human beings have *consciously* made their own ; but what we now have before us are purposes in the realisation of which human beings are more like unconscious instruments or tools.

No more impressive illustration of what we have said can be found than is afforded by the ever-renewed spectacle of disappointed hopes and designs, well-meaning and high-motived, which have ended only in failure. “The whole story is written for us large and plain in the life of the discoverer of the western continent. That man, whose faith was really sublime as compared with the general mind of his age, and whom most men believed at first to be insane, sailing west to discover a route to the fabled wealth of far Cathay, and stumbling upon a whole new world, yet persistently clinging to the false idea that he was almost at the gates of the great Khan's capital, and dying at length broken-hearted because so little, as he thought, had resulted from his stupendous dream,”—is not only a good but a typical illustration of how men in failing may become unconscious instruments of ends greater than all their dreams. “What was there,” it has been well said, “in his trumpety vision, of gold and gems to be had in the East almost for the asking, to be compared with the life that now peoples that western world, and the permanent contributions which that life has made to the welfare of all mankind ?”

In all history, two of the bitterest human disappointments have probably been the expectation of the Jews that their own nation was to be exalted as the supreme source of light and leading for the peoples of the world, and the expectation of the apostolic Church that Christ would soon return to earth in person to the victory of the faithful and the confusion of his foes. Yet what was there in the Jewish dream of the glorification of a narrow people, to be compared to the reality of the invisible Kingdom in our midst, sprung, as it mainly has, from the stream of spiritual health and healing that flowed from the life of the Man of Nazareth, the last and greatest of Israel's prophetic sons ? What was the hope of the Master's speedy return to earth to crush the persecutors of the faithful, in comparison with the real coming of his spirit in the minds and hearts of his disciples ?

In every such case the surpassing greatness of the later event is the outcome of the early human dream, held and believed in with an intensity that only grew deeper as the events of the world seemed to shriek against it, yet killed at length by the inexorable logic of history and fact, and turned to vaster issues by the Power who has all worlds in His keeping.

May we even go further than this ? May we say not only that the whole scheme of the world is tributary to man's highest needs, but that the Divine action provides also for the special personal needs of particular human beings ? This is the “special” or “most special” Providence spoken of by the older theologians. The very phrases have an odour of cant about them, and may even suggest worse evils than cant.\* But this does not affect the question whether such so-called “interpositions” do occur or not.

There is a well-known story of some Scottish Covenanters hiding from dragoons in a cave. Soon after they had taken

shelter in the cave, up came their pursuers ; but, seeing a spider's web at the entrance of the cave, they concluded that no one had entered it recently, and passed on. This has sometimes been quoted as an example of the immediate “interposition” of God. Of course, it is easy to say that other good men have been hunted without being saved, and that if robbers had been hiding in the cave with their plunder the spider would probably have woven its web all the same. I am concerned with this particular story only as a type of the kind of occurrence which I have in mind, of the kind of objection that is made to it. Obvious as these objections seem, I cannot admit their validity without examining their unexpressed grounds or motives.

If the objection means that the Infinite cannot or will not be concerned specially with the needs peculiar to any particular being, I answer that this implies a metaphysical assumption which, though it has the authority of modern “Idealism” behind it, is not to be taken for granted. This is the assumption that the Being of God makes no difference to any particular being in the world—except to guarantee its connection with all other beings in a “system of relations.” God is thought of as being this all-inclusive “system” or “unity,” and, as such, “he” is declared to be both immanent and transcendent, because the “unity of the whole is immanent in all the parts,” so that “God is immanent in every element of finite being.”\*

Things would still be connected into “a system of essential relations” if Nero ruled the world, just as much as they would be if Christ ruled it. We do not need to take account of the “system,” and whether we call it immanent or transcendent appears to matter little ; we do not need to take account of it any more than in our bodily life we need to take account of the pressure of the atmosphere. The God of “Idealism” is one who, as William James has said, raises no particular weight whatever, helps us with no private burden, and is on the side of our enemies as much as He is on our own. “To our finite minds, work for the better ought to be done within this world, setting in at particular points ; our difficulties and our ideals are all piecemeal affairs, and if God can do no piecemeal for us, all the interests which our poor souls compass raise their heads too late.” So vast an assumption as all this is concealed under that plausible objection to a particular view of Providence !

If, again, the objection means that (for example) there is no *reason why* one good man should be providentially preserved and another allowed to perish, I answer that from the point of view of the Universal Spirit purposes and reasons are not what they are to us. There may be reasons for the preservation of one and the death of the other, which are wholly beyond our view. This is only a “may be,” but it is enough to counterbalance the objection and make that also only a “may be.”

By this time I shall be asked, “Do you believe in the occurrence of such special

\* “Studies in Christian Doctrine,” p. 191. Martineau frequently refers to similar facts.

\* Drummond, op. cit., page 191.

\* These sentences are quoted from Professor Henry Jones, “Divine Immanence,” *Hibbert Journal*, July, 1907, pp. 761, 2.



providences or not?" The question may have two different meanings. I do make my idea of God include the *possibility* of such occurrences; for I believe that an idea of God which excluded all such possibilities would be a very imperfect idea. But if the question means "Do you believe that such and such an event (the Covenanters in the cave, for instance) was a case of a special providence, then I answer that I can see no grounds for saying either "Yes" or "No." Silence is the only possible reply.

There is one way in which you may reach a more positive result—by an appeal to your own personal experience of how the varying events of your own life have worked on you. Not present events; for in the emotion and activity of the present the drift of things cannot be discerned. The appeal is to your past experiences read in the mellow light of memory, when the sting or excitement of their immediate pleasurable or painful effects has died away. If you can point to one past event, one past experience of your own, whose after-effects (utterly unknown to you at the time) you can trace like a golden thread through your life, an event which (whatever be its effects on your environment) has been *for you* productive of enduring inward good, then you have found something that was *for you* a special providence of God. This rests on no narrow conception of good; I have said "inward good" only in order to exclude sensual pleasure and mere enjoyment and material wealth. To take these as ends is to fall below not only the Divine, but the ordinary human point of view.

\* \* \* \*

I may sum up the results of the foregoing inquiry in a series of statements, as follows:—

(1) By the existence of God, and the personality of God, I mean a conviction of the rationality and righteousness of the universe. At the heart of the universe there is a Life which is the perfect realisation of all that is best in finite lives.

(2) The Immanence of God means, not that any finite being is God limited, but that all finite beings are vitally united with the Divine Life. This is possible because unity does not exclude difference.

(3) This union or immanence is always a matter of degree—it is *more* or *less*; and it may be a matter of conscious experience. Nero and Christ were not both equally united with God; and to Christ, the Father within him was as familiar as the daylight or the air.

(4) The purpose of creation, as far as humanity is concerned, is that the union of the Divine and the human may become more real and intense and more conscious.

(5) The immanent activity of the Divine Spirit in and through the human is seen in the gradual dawning on finite minds of higher ideals and capacities for fuller knowledge.

(6) These Divine ideals can be assimilated only gradually (and therefore imperfectly) by finite minds; they present themselves to us not as infallible "intuitions" or "revelations," but as desires and aspirations and suppositions, which require to be tested by action and experience. If we act on these, and so realise and verify them in life, we at once develop

our own being and deepen our union with the Divine.

(7) In order that this development of the human soul into deeper union with God may be possible, it is necessary that laws of perfect constancy should hold throughout all being; not laws compulsorily determining our action, but laws brought into operation by our action.

(8) The ethical meaning of immanence of God is that we are all *in the service* of an Ideal of Personality, a Supreme Good, which appeals alike to all sides of our nature, and requires the united harmonised efforts of humanity for its realisation. No man can find any enduring good for himself unless he so lives that his life helps others to find that same good.

(9) Finally, since the immanence of God is always a matter of degree, since it is always true that one thing is *more divine* than another thing, one act than another act, one character than another character, one aspect of human nature than another aspect of it, we reject the "Idealist" view that "we can find the Ideal anywhere only by finding it everywhere" (Edward Caird), and we affirm that "we can find the Ideal everywhere only by finding it *somewhere*."\* The "acknowledged reign of law," the "connected drama" of the world, does *not* exclude "episodes" tributary to the purpose of the whole.

S. H. MELLONE.

CONSIDERABLE public interest has been aroused by the recent prosecution and conviction of an open-air speaker for blasphemy. Opinions seem to have been divided as to whether the charge should have been made on the ground of blasphemy or of obscene language. We do not know what the offending phrases were. Certainly it seems rather late in the day to prosecute for "blasphemy"—as lovers of religious liberty usually understand the word, and even Mr. Justice Phillimore, whose wisdom, in not making a martyr of the defendant, we most heartily approve, seems to have shrunk from inflicting the old penalty of imprisonment for such an offence. The defendant having promised not to use similar language about Christianity and the Scriptures in future, the judge said: "On the faith of that affirmation, I shall bind you over to come up for judgment when called upon to do so, and then I propose to release you. I also want to make it quite clear that any future offenders will not be treated with this leniency, and that it is only because, as far as I know, the law has not been put in force since 1883, that I have been willing to deal with you as I have done. I bind you over in £50 to come up for judgment."

WHETHER men sow or reap the fields,  
Divine monition Nature yields,  
That not by bread alone we live,  
Or what a hand of flesh can give;  
That every day should leave some part  
Free for a sabbath of the heart;  
So shall the seventh be truly blest,  
From morn to eve, with hallowed rest.  
Wordsworth.

\* Contrast Caird's "Hegel," page 115.

#### CHRISTIAN DOCTRINE.\*

It may be hard to conjecture the final rank which this book will hold in the list of the author's noble contributions to modern theology; but, intrinsically valuable as it is, his latest work derives added significance from its predecessors. Dr. Drummond's name is celebrated among the learned, at home and abroad, in connection especially with his researches into Jewish Messianic literature and the speculations of Philo—subjects, which, notwithstanding their obvious importance in the study of Christian origins, had received but fragmentary treatment till he undertook them. A different class of readers is better acquainted with his Hibbert Lectures (*Via Veritas, Vita*), in which he assuredly did, more than some expositors in that series to diffuse a knowledge of "Christianity in its most simple and intelligible form"; while later works on the New Testament writings have proved, if proof were needed, that the studied plainness of the lectures rested on a foundation of critical inquiries long and exhaustively pursued. It is to the master hand, and the graciously gifted mind, amply evidenced in these books, that we now owe this examination of Christian doctrine.

The modesty of the book's title may mislead, and in a measure daunt, the never too resolute world of inquirers. The term "doctrinal" is rather suspect. Ministers, even of high repute, have declared that sermons should not be about "doctrine," but "religion." Let them read this book, they will then perceive what Phillips Brooks meant when he said, "Preach doctrine, preach all the doctrine you know, and learn for ever more and more." Is it said, in reply, that one ought to be a Phillips Brooks to do it? Doubtless, to do it well; but, if one has neither the physical nor the mental stature of such a man, he may still share his aims and temper. "Preach it always," he says, "not that men may believe in it, but that men may be saved by believing in it." The earnestness of the disciple is no less evident in this book than the scholarly precision of the professor. It is no sectarian who writes, jealous for the triumph of a party or a set of "views." An atmosphere of sweet religiousness pervades the whole, clear, healthful, reasonable, modestly devout, yet unflinching in maintaining the sacred cause of truth. A critic in one of the great journals has spoken of the book as a theological work "not too foolish for laymen." In fact, it is as helpful a work of its kind as can be offered to the thoughtful unprofessional student. Substantial, without being ponderous, it will serve the needs of many to whom the general run of theology is either dry and technical, if not altogether unintelligible, or rapidly sentimental and evasive.

"Doctrinal theology," says Dr. Drummond at the outset, "is the precise, reasoned, and articulate statement of the several articles of religious belief." Distinguishing between "dogma" and "doctrine" he rejects the former as not really a suitable term to describe his theme;

\* "Studies in Christian Doctrine." By James Drummond, M.A., LL.D., D.Litt. (London: Philip Green, 1908. 1 vol., pp. 536. Price 10s. 6d.).



for "dogma" implies an authoritative sanction to particular opinions, and this is not among his presuppositions, but they who sometimes reject the dogmatic aspect of any church's teaching may be quite free to welcome that teaching ("doctrine") on its own merits; and we who have no "dogmas" are certainly ourselves not without "doctrines." The objects of religious thought are common to all—God, man, the relation between them. Opinion as to these may be vague or definite, held firmly or with looseness; but as soon as the attempt is made to express this opinion in a form apprehensible by others or, in fact, clear to ourselves, we are set upon the path of doctrine.

Dr. Drummond's book is divided into four sections. The first, occupying about a hundred pages, contains a discussion of the *Sources of Doctrine*, amongst which by far the dominant rank must be assigned to the Human Mind itself. Whatever aids are furnished by the Bible and the Church (and these are very important), it is in man's own experiences and the observed law of his constitution as a moral and religious agent, that the deciding evidence is to be found. Some sixty pages are devoted specially to an examination of the "Religious Element," which, while it is held to be indisputably real, is allowed to admit of much variety, not only in different men, but in the same man at different times. As an example of the author's prevailing habit of mind, seeking for the unity that underlies difference, we may quote the following (pp. 57 to 59):—

"In the schools of theology we notice a constant warfare between the conservative and progressive. The former regard the latter as irreverent innovators; and the reformers charge their immovable opponents with blindness, credulity, and bigotry. These epithets may describe fairly enough the extreme representatives of the conflicting tendencies. But if we study the highest minds in each school, there seems to be something deep and worthy in their fundamental postulates. In the contemplation of the infinite Object of Religion we may be filled with wonder and thankfulness at all we know, all that we have experienced. That we should know so much seems enough, and more than enough. Any disturbance of what we feel, by criticising the imperfect forms of thought, or by pressing on to new acquisitions, seems like a noisy and profane intrusion upon the solemn hush of a sanctuary of prayer. It is not that we are wholly unconscious of dark spots upon our field of Divine knowledge; but they are spots upon a sun whose glory prevents them from being seen except through some obscuring medium of human indifference or passion. Nor is it that we deliberately think that we have exhausted the Divine nature; but what we have already gained appears so full and satisfying that we need no more, and we secretly think that all new attainments must be as nothing in comparison with the old. We only wish to be left alone, that we may wrap our mantles about our faces, and, undisturbed by the world's changing scenes, worship him who fills our hearts and whose voice has spoken to faithful souls from the beginning. Thus we become conservative in theology, and view with

discomfort and regret the shifting tides of thought, unable to see that they, too, are moving in obedience to a Divine attraction. On the other hand, the feeling may haunt us that, after all, what we know of God is but a drop in an infinite ocean, and that our highest conceptions must be utterly unworthy of him whom none can find out unto perfection. We would not stand still, but press on to a nearer and ever a nearer communion. What grander task than to clear away the errors that darken the human heart, and bring men to a nobler thought of God? To exalt as adequate and final expressions of eternal truth any one of our 'little systems' seems to border closely on impiety. We would not forget the dimness of the present vision, but, placing our trust in the leading hand of God, continually cry—Oh! that we might now find him, and see the King in his beauty, with no veil of error interposed. Now we know in part; oh! that we might know him even as we are known. Thus we become theologically progressive, pledged to the eternal pursuit of a goal infinitely distant. These two tendencies, then, which might be regarded as mutually destructive, both spring from a genuine religious source; and he who would not shut himself up in a single school must endeavour to understand both, and to blend them in the fulness of a catholic and harmonious nature."

Similar recognition is given to apparently conflicting tendencies in the emotional, moral, and ceremonial phases of religion; and in each case the timely warning is given that each variety has its justification, and may not be scorned without loss.

It need hardly be said that the author rejects the view that either the Bible or the Church is an infallible source of doctrine. His destructive criticisms are candid and trenchant. Nevertheless, he attributes high value to Bible and Church as educative influences.

The second section of the book, consisting also of about a hundred pages, deals with the doctrine of *God*, a large portion of the space being occupied with the question of the Trinity. In view of the constantly renewed endeavours of orthodox apologists to justify this dogma, this portion of the work is particularly valuable. Dr. Drummond, of course, deals as sympathetically as may be with the arguments presented on their side, but whether deduced from scripture or philosophy all are shown to come far short of establishing a doctrine of three equal, co-eternal Persons in a Deity that has still but one reason and will. Unitarians who do not recoil from preaching "all the doctrine that they know" will, we imagine, turn again and again to these pages, rich in references, for a compendium of the arguments on both sides. But the eager controversialist and his hearers will have still greater cause to be grateful if he will continue his reading, and imbibe the spirit of lowly reverence that breathes from the chapters following on the "Agency and Attributes of God," and "God as the Object of Worship." Surely, no admonition could be more timely, or more necessary in this connection than the author's repeated reminder of the propriety of much modesty in speculating on these "high themes." It becomes us, sometimes, to leave them, as he

remarks, "to the metaphysicians, and to the fallen angels."

In the brief section on *Man* there is much to meditate, the subject of Sin giving rise to suggestions which clearly owe no little to the author's Pauline studies. We find ourselves hurrying on, however, to the section headed, "The Relation between God and Man as affected by Historical Conditions." This forms a good half of the entire volume, but in view of the importance of the subjects treated no one will complain of disproportion. Christianity being taken, not as excluding all other great religions, but as standing at their head, and being for us, at any rate, the cradle of religious life, the schemes of "reconciliation" which it has set forth are examined. Here, of course, comes in the subject of the person and work of Jesus, who is for Dr. Drummond "Christ." The author rejects, indeed, the ecclesiastical dogma of the person of Christ after a criticism which is surely not to be easily countered. Leaving this admirably clear analysis we may usefully quote a typical passage (pp. 307-8):—

"How, then, it may be asked, is Christ to be distinguished from an ordinary man? First, let us observe that the reproach which is brought against the view here presented, that it reduces Christ to a 'mere man,' is founded on a non-Christian view of what man is, and those who make it have not yet learned that those who honour the Father must honour man, who is his child. If by a 'mere man' is meant a creature who is sprung from the dust, and has no supernatural relations, then the objection simply drops away as entirely groundless, for we cannot wholly sever man from the Divine source and Sustainer of his being. The word 'ordinary' is equally unfortunate, for great men are, by that very fact, not ordinary men; and if anyone described Moses, Plato, or Shakespeare as an ordinary man, he would simply display his own ignorance. If we look at Christ purely from the historical point of view he must be classed with a very small group of men who have founded great and enduring religions; and in this very exceptional class he is pre-eminent in the grandeur of his character, the largeness and spirituality of his views, and the depth of his insight. Simply as an historical figure, then, he stands alone and supreme as a revealer of the spiritual relations of man, and as a quickener of the highest spiritual life of others. If we turn from the larger world to Christendom his supremacy remains unimpaired. Even if we could imagine that numbers had attained the same spiritual elevation, still his would be the original and creative soul which drew its holy life and its great ideas from its immediate communion with God, and endowed with a full measure of the Divine Spirit, was conscious of its native sonship to God. We therefore correctly describe him as *the Son*, or even as the only or unique Son of God, because he dwells apart, not only in the depth and power, but in the originality of his filial consciousness, whereas the highest saints in Christendom have owned their dependence upon him for the kindling of their better life."

As to the work of Christ, Dr. Drummond's conception of it may be largely inferred from this quotation and his rejection of



the Trinity. The reader hardly needs to be assured, however, that in all the progress of his exposition the author rigorously checks subjective tendency by the careful study of the propositions advanced by different schools of theology. In this particular chapter a great deal of attention is naturally given to Anselm, and we are distinctly placed in the author's debt by his painstaking exposition of that too often misunderstood work, "*Cur Deus Homo*." Further chapters of great interest deal with the idea of the Church and the Means of Grace. The former is specially noteworthy just now, when, after a considerable experience of the results of a churchless congregationalism, some amongst us are wistfully casting about for a formation principle of organised religious culture and activity.

We have mentioned a few of the prominent features of this noteworthy book; but, after all, it is but a glance over a wide and fertile field that is here possible to us. How fertile it may be for others one can only judge by his own experiences; but if these are true witnesses we have here a book that will long and frequently exercise potent influence upon earnest minds. As indicated, that influence is far from being intellectual only, but were that all, the study of these pages is a discipline, fitted, by challenging us on important points at every turn, to brace the faculties and impart a keen virility of judgment. Dr. Drummond will attach to himself followers; he will rejoice more in those who think freely on these great subjects, as he has done. We are profoundly grateful to him for a book so full of learning, candour, moderation, and spiritual energy.

W. G. T.

#### DR. COIT'S NATIONAL IDEALISM.\*

It is difficult to give an estimate of Dr. Stanton Coit's latest publication in a short space. It contains much that is valuable, and inspiring on the one hand, and on the other much that strikes one as worthless discussion of impossible and undesirable things. The first chapter on Church discipline and Personal Religion, and the last chapter on the Psychology of Ritual, will be universally welcomed, we imagine, as real contributions to the elucidation of the great subjects with which they deal. The intervening nine chapters which expound the author's particular views on the possibilities of a State Church and on religious fundamentals must be pronounced futile by anyone who is not smitten with enthusiasm for the modern ethical movement.

Dr. Stanton Coit begins with a strong plea for religious organisation, and contends that all personal religious life is dependent on and has its source in organised religious bodies. His next thesis is that the true Church is the nation organised for religious purposes. The nation ought to be regarded as the "organic unit of religious life," and it ought to be organised systematically with foresight, by effort and with sacrifice

on the part of religious leaders. Otherwise her spiritual forces remain in a state of relative anarchy and chaos, often nullifying and destroying one another, to the suffering, moral detriment and enervation of the whole people." In England our State Church is not thus truly national because it includes only a section of the community. The problem is to expand the State Church until it includes all shades of opinion and character, and attains an organisation that is "national and territorial." Dissent is wrong in principle, and perpetuates the problem. Nonconformists, including the Unitarians, should never have consented to be anything but a part of the National Church, and should have worked day and night for the broadening of its basis and the inclusion of their ideals and beliefs in the whole. The church has been prevented from becoming truly national through its anti-democratic and its supernaturalistic tendencies. The adherent of "National Idealism" must, therefore, aim at making the church democratic in government, and humanistic as opposed to supernaturalistic in its religion. Dr. Stanton Coit would persuade us that this is an eminently practical proposal. On pages 65 and 66 he draws up a plan of government of such an organisation, including everyone in the nation, showing how local control, bodies empowered to appoint and dismiss preachers and priests, &c., could be established, and a union of religious experts be formed which, within certain limits, should have rights and powers and authority.

The whole subject is so remote and fanciful, that it scarcely calls for serious argument. A single consideration disposes of it. Granted your one church, how are you going to prevent the man who will not remain inside from stepping outside? How are you going to prevent schism? There is only one possible method—coercion. The State organised for "secular" purposes is based on coercive power. We must pay our taxes and bow to the law, whether we like it or not. The State organised for religious purposes could not keep its organisation intact five minutes without similar coercive power. No one who holds as vital that a church must be a voluntary association, can follow Dr. Stanton Coit in his dreaming.

The question of a revision of the Prayerbook so as to meet the needs and demands of all in such a church falls to the ground with the possibility of such a church itself. Dr. Coit holds that Mr. Chesterton and Mr. Bernard Shaw are the two men of our time pre-eminently suited in taste and temperament and ability to draft liturgies for a national Church. Is this subtle flattery, broad humour, or dead earnest?

But the question of Prayerbook revision opens the way to Dr. Coit's exposition of fundamental religious ideas. "The re-interpretation and revision which I have been recommending," he writes, in this connection, "consist in the discarding of every trace of trust in moral intelligencies who are not members of human society, and in a corresponding insertion of trust in combined human effort under natural law." This, as the author understands the term, is the supplanting of

supernaturalism by humanism. Among the "moral intelligencies who are not members of human society" thus ruled out is God conceived of as He usually is as a Personal Power transcending human power individual and collective. Since Dr. Stanton Coit believes "that a transference of religious faith from superhuman to human agencies does not touch the essential message of the Bible and the Church" in his view, such a transference, doubtless, would leave the meaning of the Prayerbook services unimpaired. We hold, on the contrary, that it would make every devotional utterance unmeaning, and that the essence of religious devotion lies in the communion of the human and finite with the Absolute and Infinite. But this brings us to the author's conception of Prayer to which he devotes an entire chapter. Most people will wonder what of prayer can be left when all thought of deity as more than humanity is dismissed. We get our answer in this chapter, and the answer is "Nothing." Dr. Coit adds nothing to what we have already learnt from the Positivists. Humanity suffices not for worship, and does not kindle prayer. The word "prayer" may be defined, as Dr. Coit defines it, so as still to bring in a good deal. But the experience for which the word stands in religious history, past and present, is simply left on one side in any faith that looks no higher than humanity for valid manifestations of intelligence and will. Dr. Coit still leaves us with petitions to human beings, past and present, apostrophisings of such abstractions as England, Democracy, Womanhood, Purity, Equality, and Fraternity; but to speak of these as *prayer* is simply to empty a word of one significance and fill it with another.

What appears to us to be the fundamental error of Dr. Stanton Coit's whole mode of thought is his practical severance of ethical from metaphysical truth. The root of ethics is in metaphysics, and every human problem is merged at last in a problem of the universe. True, at one point he speaks of the relationship of the universe to the ethical movement of mankind, but he nowhere deals with the question, and so has attempted to establish no basis for the peculiar religious structure he has raised. What we want is not the *assumption* but the *rational justification* of the view that there is no intelligence in the universe that is superhuman. We may not accept the justification, but we have intellectual respect for a man who makes the attempt to establish such a justification. We know then that he is not building blindly, nor asking us to build blindly. But such a task demands a knowledge of ultimate problems, a knowledge of the diverse ways in which their solution has been attempted, and the ability to formulate and defend one's own ultimate convictions in the face of all comers. Instead of this, Dr. Coit elects to make an assumption and to invite us to follow his treatment of dependent questions. It is this that makes so much of his latest publication strike one as futile, and it is this fatal insufficiency that limits the appeal of the modern ethical movement to thoughtful men.

J. WORSLEY AUSTIN.

\* "*National Idealism and a State Church*," By Stanton Coit, Ph.D. (Williams & Norgate, 7s. 6d. net.)



## OBITUARY.

## MAJOR SYDNEY COPPOCK.

WITH very great regret we have to record the death, at Macclesfield on February 7, of Sydney Coppock, of Daisy Bank, in his 55th year.

Following an attack of influenza, Mr. Coppock at the beginning of the week developed pneumonia, and, notwithstanding unremitting medical attention, fell a victim to the disease. The sadness of the event was made more distressing by the fact that the youngest child and Mrs. Coppock were both in a critical condition from the same malady. Mrs. Coppock is slowly recovering.

Mr. Coppock was a native of Stockport, and one of the sons of the late Major Henry Coppock, town clerk of the borough, and one of the leading members of the Unitarian Church.

Mr. Sydney Coppock was managing director of Messrs. Backhouse & Coppock, Ltd., paper manufacturers, and in a large way of business. Settling in Macclesfield after his marriage with Frances, daughter of Alderman Johnson, of Stockport, he had been for many years closely associated with the affairs of that borough. He entered the Town Council in 1897, and at the last election was returned unopposed. He was one of the most highly respected members, and took an active part in municipal affairs, being specially interested in educational and sanitary matters. He had been an enthusiastic volunteer, and was a few years ago allowed to retain the rank of major on retirement. He was a generous supporter of many philanthropic movements in both Macclesfield and Stockport, and his loss will be keenly felt. In politics he was an ardent Liberal, and was constantly seen at all meetings and committees of the party. Of the King Edward-street Chapel he was treasurer, and also a trustee, and was a regular attendant at both morning and evening service. His death will be a serious loss to the congregation. He was generous, sympathetic, earnest and sincere, and while courageous to avow and defend his opinions, he never spoke unkindly of those from whom he most differed. The *Macclesfield Courier*, a Conservative journal, in its obituary notice says: "Though it was the lot of many members to differ from him—and at times strongly—on political questions and on points of municipal policy, none could fail to be impressed by his sincerity and earnestness and by the innate generosity of his nature. He recognised that political antagonisms are inevitable, but had the good sense to realise that there is absolutely no reason why they should embitter personal relationships. Councillor Coppock had the private friendship of practically every member of the Council, and his death will be a poignant personal grief to all parties alike."

The interment took place at Macclesfield Cemetery on Monday, and was preceded by a memorial service in King Edward-street Chapel, conducted by the minister. The mayor and most of the aldermen and councillors were present, as was the Chief Constable, with a detachment of police and officers of volunteers

from Stockport. The Salvation Army and various public bodies were represented. The Catholic priest was in the procession, and most of the leading public men of Macclesfield were present either at the chapel or in the cemetery.

W. G. C.

## THE CHILDREN'S COLUMN.

## THE GIFT OF SPEECH, ITS USE AND ABUSE.

JESUS tells us that "Every idle word that men shall speak, they shall give account thereof in the day of judgment"—or in a day of judgment, for I do not think it necessarily means after death, but that a day of reckoning will come, sooner or later. The power of speech is a talent committed to us, for which we are answerable to God, and with which we may do good or harm.

It is an awful thought. Children often think, "When I am older, I hope I shall be good, and do something useful; but I am too little yet to do anything." No, as soon as a child is old enough to know right from wrong, he is old enough to do some good or some harm to other little ones by his example.

If a child begins talking in class, he prevents the others from attending, and so does harm, even if the talk is something that would be quite harmless at a proper time. It is worse if it is gossip about the naughty things that some schoolfellow has done. I knew a girl who could not be persuaded to come to school again, because she thought the girls would talk about her sister having been sent home for being naughty. I suppose she knew they were in the habit of gossiping, and could not bear to think of their gossiping about her. If you were taking a walk in the country, you would not try and collect all the ugly things you could find, but you would look out for the prettiest flowers to bring home with you. Well, on your journey through life, do not seek out the disagreeable things and bad actions to think and talk about; but, as St. Paul says, "Whatever things are true, honest, just, pure, lovely, and of good report, think on these things"—not on what is false, impure, and bad. And if you think of what is true, honest, and pure, you will be likely to speak of these things too, for of the abundance of the heart the mouth speaketh.

But there are worse things than gossip—bad words, impure dirty words, profane words—taking God's name in vain. Such words are easily picked up, and not always easy to forget. Your parents do not like you to sit next to a dirty child, lest you should be dirty too. Still less do they like you to be with a child who uses dirty or impure words, because these might make your soul dirty and impure, and it is more difficult to cleanse the soul than to wash the body clean. A mother who heard her little girl using a bad word, told her it had made her mouth dirty, and she must have her mouth washed directly. Then she said, "Now I have washed your mouth, but I cannot make your soul clean. Only God can do that. Let us ask Him." So the child learnt that it was very wrong to use bad words, or to take God's name in vain.]

In the 34th Psalm, the Psalmist, after inviting children to come to him and learn the fear of the Lord, says, "Keep thy tongue from evil, and thy lips from speaking guile;" or, as Robert Collyer puts it, "Never say bad words, nor what is not true." And St. James says, "If any man offend not in word, the same is a perfect man." Falsehood is a very common mode of offending in words, and there are various motives that lead to falsehood.

Sometimes it is the love of gain; as when a dealer says he gives good measure, and does not really do so. Sometimes it is the fear of punishment, as when Peter was asked if he was a follower of Jesus, and answered that he was not. Or it may be the fear, not of actual punishment but of being blamed, or losing a mark at school.

Sometimes a teacher finds that some one in a class is talking, and is not sure who it is, and the children will all say, "'Twasn't I." I hardly know whether that is said from a cowardly fear of being found out, or whether they are really so much in the habit of talking, that they hardly know whether they are talking or not; but if I know that it *was* one of them, it seems to me as if *somebody* must be telling a lie. Or perhaps, if one of them brings a plaything to school, which is passed from one to another, and the teacher tells them to give it up, and says that they should not bring playthings to school, one says, "I didn't bring it," and another, "I haven't got it,"—when in fact the one who brought it has just passed it on to another. Now if that is not telling a lie in words it is *doing* a lie, which is about as bad. It is trying to make the teachers think you are not in fault, when you know you are. And the consequence is, that the teacher cannot believe you another time. That is always part of the punishment of telling a lie—it prevents our being believed or trusted in future; like the shepherd-boy, who called "A wolf, a wolf!" so often that people left off believing him, having found that he only did it to make game of them; so that at last, when the wolf really did come, no one heeded his cries for help. The love of fun is another motive that sometimes makes people unmindful of truth, leading them either to play a trick (like that shepherd-boy), or else to *exaggerate*—that is, to tell a story incorrectly, making it seem more wonderful than it really was, so as to astonish people.

M. C. MARTINEAU.

(To be continued.)

It is the beautiful characteristic of industry that, instead of taking us away from God and things eternal, it takes us directly towards Him, and puts us waiting on the seasons, the soil, the mechanical powers, which are but the faithful bosom of God Himself; and there we hang year by year, watching for our supplies and the nutriment that feeds our bodies. Our very industry is a kind of physical prayer, and the business itself of our busy life is to watch the gates of blessing He opens to us.

Horace Bushnell.

THE most important part of self-culture is to enthrone the sense of duty within us. —Channing.



# The Inquirer.

ESTABLISHED 1842.

## TERMS OF SUBSCRIPTION.

### To all parts of the World:—

	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 15, 1908.

## MR. BALFOUR ON DECADENCE.

MR. BALFOUR'S charming literary gift must not blind us to the subversive and dangerous tendency of his latest composition.\* Revolutionists are of two kinds, and Mr. BALFOUR belongs to the wrong kind. There are revolutionists who perceive certain underlying laws and trends in social affairs and insist on letting these have their rightful issue. If they want some new things, it is because they value some old things. But Mr. BALFOUR'S sort of revolutionists are fond of starting up suddenly with some clever idea, some ingenious proposal or theory, which has no semblance of affiliation with the existing state of things, and merely bids for favour by the neatness with which it can be stated on half a sheet of note-paper. At one time it is Tariff Reform; at another it is a theory of social progress. But in all cases such people seek newness rather than development, change for its own sake. The explanation seems to be that the old oppositions of party principle have been largely swamped and obliterated, and therefore (if the party system is to continue) new ones must, at all costs, be found. Mr. BALFOUR, more than anyone, has loudly lamented the obsolescence of the old Liberal *versus* Tory situation, but he has himself powerfully aided the process by declaring that he "accepted" democracy—as MARGARET FULLER "accepted" the Universe. The predicament is obvious—he must discover some new way of formulating the resistance to natural social change, or his occupation is gone.

This situation is illustrated in the present essay. It contains, first, a theory that the decline and fall of nations is due to a mysterious process or malady which he calls "decadence," which, however, does not consist in and cannot be accounted for by military catastrophe or bad institutions or even moral deficiencies. We must, of course, be grateful to anyone who

makes us more cautious of trusting the facile explanations that round off a historian's rhetoric. But it cannot be said that Mr. BALFOUR'S doubts about the generally accepted causes of the decay of the Roman Empire strike home. Take the example of slavery, which Mr. LECKY had put forward as one of the weak spots in the ethical conditions of Roman society. Mr. BALFOUR replies, "With what plausibility can we find in it the cause of Rome's decline, seeing that it was the concomitant of its rise? . . . Great as were its evils, they were diminishing evils." Now, this really will not do. That the institution was "weakened" as time went on does not prove that it was not highly injurious. A weaker form of it may have been more injurious to relatively advanced conditions of society than a "stronger" form of it under the early Empire. Modern property arrangements are much more humanely maintained than formerly, but this does not prove that they are not now unsocial. And the causes which Professor DILL cites of the weakening of slavery are economic and not moral, while the callousness induced by slavery increased. "From father to son, for nearly seven centuries, the Roman character became more and more indurated under the influence of licensed cruelty." In fact, the old explanations stand. There is no reason discernable why, if the old Roman virtue could have been preserved and if the free industry which increasing wealth created could have passed on by natural stages into an ordered commonwealth where individualism and socialism approximated more and more to a true balance; and if the Empire could gradually have become a confederacy of self-governing nations (and feudalism in the Middle Ages under Pope and Emperor illustrates some of the possibilities of this)—there is no reason why the Roman idea should not have dominated the world for many centuries longer. We can see why these things did not come about, and further research continually builds up out of the wrecks of Rome most potent lessons for us as to the need of accommodating social institutions to social needs. Mr. BALFOUR rejects all this, and all to get over the fact that Imperialism never has been and never can be a success—that one nation cannot, except as a tempeoray expedient, govern another.

The second part of the essay seeks to apply the findings of the first part to the problems of our own day. If progress in the past has been arrested by the obscure malady "decadence," what is there in our present conditions to which we may look to prevent a similar fatality? The answer is surprising, but characteristic. It is to science we must look, for it is science that improves our material environment, and that can alone impress ordinary minds

with the value of intellectual pursuits. Such is Mr. BALFOUR'S message. Probably the nadir of political speculation, coupled with a profession of great hopes for the future, has never been so nearly reached. We must admit, indeed, that this conclusion hangs well together with the foregoing theorising upon "decadence." If the tragic failure of the older races to progress is not to be traced to causes in some way related to the will and the moral endeavour and the political wisdom of men, then we may well throw the whole force of our energies upon the task of material betterment and the alliance between science and industry. But some of us who share with Mr. BALFOUR, and with the hero of "Locksley Hall," the hope in the "crescent promise" of science, are filled with foreboding to see how he drops one half of TENNYSON'S great Vision. We would not only

"Rift the hills, and roll the waters, flash the lightnings, weigh the sun."

We believe also in the "Parliament of man, the Federation of the world." We are impressed to-day with the failure of civilisation in America, the country of Edison and the land of the most eager application of science to industry. We see that not the greater production, but the more human control and the saner consumption, of wealth is our most pressing need, and that in the most "scientific" countries the results of every "improvement" are snatched up by the classes that are buttressed by unsocial privilege. At this moment Europe is really not straining after a new coal-tar, or a sixteen-speed bicycle, or a new camera-shutter, or even, before all else, a new tuberculosis inoculation. The recent return upon the "consumption" scourge tells us that the greatest cause of its prevalence is, simply, *poverty*. Our problems are human and social more than scientific. And why should not the effort after social rearrangements and the cleansing of the abyss provide as important a new departure for effort, and at least as great a stimulus as the march of scientific discovery? As a fact, which of these two, at this very moment, is producing the greater "stir" and "exhilaration" in the world—for Mr. BALFOUR tells us that what we want in order to continue to progress is "some widespread exhilaration or excitement" or stir in men's minds and imaginations? What is positively the one clear hope that sways the highest minds of the European Continent in spite of all the brooding nightmare of militarism? Not Krupp factories, or Chemnitz, or Charlottenburg, but the grim determination of millions of working men that war shall be no more—a determination that expresses itself in the leaping records, election after election, of Social Democratic votes, and the steady progress of Socialism every-

\* "Decadence," Henry Sidgwick Memorial Lecture, by A. J. Balfour. (Cambridge University Press. 1s. 6d. net).



where. Compare all this gigantic stirring of some of the deepest hopes that can move the human breast—the passion for social amelioration and the abolition of poverty—with the zest for a new flying-machine or a swifter automobile, and you have the measure of the inability of our speculative politicians to understand. They see not, they hear not. The deep root of their failure is that they will not treat the problems of men as moral problems. The whole question of Progress is put on a wrong footing when it is so put as to suggest that there may be inexorable, unmoral causes, which can intervene to stultify a people's highest hopes without reference to the people's own act and will. *We shall have Progress if we want it.* Mr. BALFOUR asks where the new and untried races are to come from when the energy of Europe is used up. Let him look around him in London, and he will see hordes of Goths and Vandals waiting to be "tried," and even now battering at the gates of our modern Rome. Fresh, unused, raw material of humanity is at hand in abundance. Progress means *progress for them*. And it is a matter for human wills, and clear sight, and the great heart.

W. WHITAKER.

ALL the doctrines of Christianity are more and more seen to be bonds of close, spiritual, reverential union between man and man; and this is the most cheering view of our time. Christianity is a revelation of the infinite, universal, parental love of God towards His human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death for every man, and it summons us to take his cross, or to participate of his sufferings, in the same cause. Its doctrine of Immortality gives infinite worth to every human being; for every one is destined to this endless life. The doctrine of the "Word made flesh" shows us God uniting Himself most intimately with our nature, manifesting Himself in a human form, for the very end of making us partakers of his own perfection. The doctrine of Grace, as it is termed, reveals the Infinite Father imparting His Holy Spirit—the best gift He can impart—to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity.—*Channing.*

FIND out men's wants and will,  
And meet them there. All worldly joys  
go less

To the one joy of doing kindnesses.

George Herbert.

How many a knot of mystery and misunderstanding would be untied by one word spoken in simple and confiding truth of heart; how many a rough path would be made smooth, and crooked way be made straight! How many a solitary place would be made glad if love were there, and how many a dark dwelling would be filled with light.—*Orville Dewey.*

## OUR GREAT PROBLEM.

### DISCUSSION.

SIR,—I have some hesitation in responding to your invitation to take part in this discussion, because I am conscious of the danger of wounding susceptibilities and aggravating existing controversies which such a discussion involves. Yet, if there is to be any remedy found, it can only be through a candid utterance of our thoughts.

It seems to me that behind all the particular evils which have been mentioned as affecting our churches—and, as we are told, others—there lies a question which is not sufficiently faced. Are not all these troubles which we deplore—the lack of pence, the excessive self-assertion of individuals, quarrelsomeness, the want of order and harmony, the falling away of many who would formerly have been adherents—are not these not so much causes as symptoms of the fact that "the Church," as an institution as we know it to-day, is growing out of touch with human life? It is nothing new that money should be needed, that men should be self-assertive and quarrelsome, that temptations to absenteeism should abound. There is no reason to suppose that men are growing worse in these respects, but it does seem as if churches have no longer that hold upon our affections and imaginations which is necessary to enable them to hold these disruptive tendencies in check. Undoubtedly these symptoms become, in their turn, causes. Men are realising that if there is anything fundamental in the idea of a Christian Church, it is the "goodwill" and the attempt to realise the spiritual life. When, with this thought in our minds, we are confronted with churches torn by wretched personal quarrels, wrecked by party spirit, or perpetually occupied with commercial devices for raising money that should be forthcoming as the freewill offering of the people interested, giving and desiring no bazaar bargain or cheap entertainment in return, the suggestion inevitably arises that there is a want of sincerity about the whole business, and we are tempted to turn away disgusted.

When a man drops his connection with his church, is it not because in some way that connection has ceased to be a satisfying thing to him? You may put it all down to moral deterioration on his part. That is a cheap way of getting out of the difficulty on the part of the church, but it overlooks the fact that the prevention of such deterioration is a chief object of the church. In the old legends we meet with the story of angels and devils contending for a human soul. We should not think very much of the defeated angel who laid all the blame on the unhappy soul.

Mr. Wood asks, "Who knows what it is to hunger after righteousness? Who can say, 'My soul thirsteth for God'? Who strongly wishes to conform his being to the Being of his origin?" He seems to suggest that human nature is undergoing a fundamental change, and that these cries no longer represent the most profound experiences, not, indeed, of all men at all times, but of most men, more or less articulately, at some times. Surely we want more evidence of this than is afforded

by the troubles of our churches. Surely these cries are perennial—not, indeed, always in the same language, nor always so loudly uttered, but in substance. But it does not follow that the mood from which they spring will always be stimulated by the same associations or find its satisfaction in the same ways. In the same connection Mr. Wood asks, "Who is there breaks out with the cry, 'I was glad when they said unto me, Come, let us go into the house of the Lord?'" That, surely, is quite another matter, if by "the house of the Lord" we are to understand some place of public worship. It by no means follows that this also will be a perennial cry—if "the house of the Lord" should cease to afford stimulus and satisfaction to the spiritual hunger of which the other cries are the expression.

Undoubtedly there are disquieting features in our social life. There always have been. But will anyone, considering the social and political efforts that are being made to-day, contend that the desire for justice, the sense of duty, the love of truth and beauty, goodwill and pity are diminishing among us? If, then, in a world where these things are holding their own churches are losing ground, may it not be because men are no longer finding in and through churches the best means of realising these things?

This is not an argument that churches are played out and doomed, but it is a suggestion that they may have failed in adaptability, and may, both as to their spirit and their forms, require some serious revision—a revision going deeper than questions of membership and organisation—if their usefulness is to be maintained.

I do not pretend to say exactly what should be done. One may be able to see that "the time is out of joint" without being the person "born to set it right." Still, there are certain points which occur to one as worth consideration.

Churches, in the minds of many people, lie under certain suspicions which are telling against them, and from which it would be well if they could clear themselves; for example, of being too "respectable" and exclusive; of being too self-seeking; desiring too much their own predominance and making too much of the personal salvation of their members; of caring too much for opinion and too little for life; of cowardice in speech and action with regard to some of the worst forms of evil. Are the churches not too fond of putting new wine into old bottles, too insistent on retaining old forms of speech and ceremony? May it not be that the expressions of piety and aspiration of to-day sometimes fail to ring true through being couched in language which is not altogether consistent with our present outlook on the world around us? Is not far too much stress laid upon original composition in sermon and prayer? It ought to be possible so to educate every minister of religion that he should be able to read decently and conduct a service reverently. It is ridiculous to expect that all should be able to produce a continuous stream of good discourses. When nonsense is talked in the pulpit it probably does more harm than it would do in any other place.

No doubt each group of churches has



ts own special weaknesses. Two of ours may be here suggested.

We are divided by a controversy between those who think that the basis of union is to be found in some agreement as to matters of opinion and those who would seek it in community of aspiration and endeavour. This difference is deep and serious, and has its painful results in divided counsels and duplicated institutions, with their attendant waste of energy and resources and occasional explosions of suspicion and ill-will. It is not a state of things which encourages accessions from without or which can be met by pretending that at bottom we all mean the same thing.

Candid outsiders would, I think, tell us that many of us at least have one habit which must be peculiarly repellent to other people—that, namely, of thinking and speaking too well of ourselves. It is true that we have had among us a few great men, leaders whom we have not always been very ready to follow. To others I think it must often appear that we take too much credit to ourselves on that account, and speak as if, as a body, we were the intellectual chiefs of the religious world. Again we seem to be getting into the habit of speaking of “our message” of the Love of God and the Brotherhood of Man as if it were our own peculium and we had a special lien on the essentials of Christianity. All Christian churches preach that message, and if (as we ourselves do) they generally add on something else to it, that does not give us any right to suggest that it is specially ours.

Some of your readers will remember a quotation from Mr. De Morgan’s fine story. Mrs. Verrinder, looking up from reading the story of the Resurrection in her Bible, says to Alice: “You see, my darling, it may really be true, not like Going to Church.” I think that conveys a suspicion about churches which troubles many people. If they are to continue to command allegiance, their integrity must be above suspicion. When they profess to be free, they must be really liberal and tolerant; when they profess to accept some creed, it must be honestly accepted; above all, and in all cases, there must be a genuine attempt to realise the ideal of life which is implied in the ideas of a Christian Church.

I doubt whether organisation will help much in such matters as these. As for conditions of membership, are not the true conditions essentially spiritual? If the right spirit and temper are not there, can any pledge make good their absence? If they are there, is anything gained by trying to embody them in some formula, if, indeed, it be possible to do so?

Are we then to despair of our churches? Some of them certainly it would be best to close finally. Some are doing fine work. Many are rather to be regarded as great opportunities which it would be wrong to abandon until they had been proved to the uttermost. Only, if the best is to be made of them we must not let them be “fetish” to us. After all, like other human institutions, they are made for men and not men for them. We must hold ourselves at liberty so to mould them that they may be the most truthful and helpful centres and exponents possible of our best life; places into which men, putting aside all personal pretensions and useless contro-

versies, desiring to live in charity with their neighbours and reverence towards God, aspiring for a greater measure of truth and beauty and anxious to do their share in bringing about a nobler state of society, may enter, and find there help and encouragement and some measure of peace amid the trials of life. About such places there need be no despair.

JOHN DENDY.

SIR.—Many questions have been introduced into the correspondence now being conducted in your columns, but three stand out in special prominence, on which, writing like others for myself alone, I would venture to offer some remarks.

NAME.—It is now many years since I almost registered a vow never to be drawn into any discussion, public or private, on this point. It is a subject that, of all others, most rapidly develops heat, which, unfortunately, in this connection is not “a mode of motion.” I cannot share the sense of importance which is felt alike by those who uphold and those who would abandon the name by which we are commonly known. I appreciate indeed the feeling of honour which prompts some to champion a name, which has been borne with all the obloquy attaching to it by their nearest and dearest. But then I also appreciate the position of those who say that that same feeling of honour ought to lead us to think not only of our immediate fathers, but of the old fathers before them, who won our civil and religious rights and founded our religious inheritance. Further, I cannot ignore those who say that we ought to look, not only backward, but also around and forward, and that that same sense of honour requires, according to a very high authority, that we should not put a stumbling-block in another’s way. That the name is a stumbling-block to many (and those not the least worthy of consideration), Mrs. Thorpe’s frank and striking letter (INQUIRER, February 8), among countless other testimonies, amply proves. But it is also often the case with bodies of men, as it is always with individuals, that those who bear a name have least say in selecting it. These considerations do not all point the same way and have different values, and I purposely refrain from attempting to estimate their net result. For my suggestion is that the mere question of a name is not one of vital principle, but of expediency of preference, of convenience, and ought to be treated as such. It requires very little acquaintance with the great movements of religious thought and life to realise that in them there are vast forces at work, compared with which the matter of name is indeed a trifle. On a small scale there is an illustration close at hand, which might serve as a warning in this matter. One of our best known churches, distinguished alike by the ministers and laymen who have been associated with it, is known as “The Church of the Messiah.” That title, we may be sure, was selected with a deliberate purpose, and yet it is extremely doubtful whether, 20 years after the church was opened, a single member of the congregation felt the smallest interest in the belief which the title was intended to perpetuate.

But while caring comparatively little for the name, I care everything for that of which the name, at best, is a more or less appropriate sign or symbol. It is this which has been our very *raison d’être* for more than 200 years (in the case of our oldest congregations), viz., the worship of God and the cultivation of the religious (or, if you like, the Christian) life, free from the restriction of creeds or any external authority. In pursuing the primary object we have our bond of union with all other churches of whatever name; in maintaining the condition of liberty under which that object is pursued, we find our most distinctive characteristic, the justification and the necessity of our separateness from others. If one sometimes regrets the waste of temper and energy over the minor question of convenience, one finds comfort in the assurance that on the far greater question of principle, practically every man among us, whether he call himself Unitarian, Free Catholic, or Pilgrim on the Open Way, is at one.

ORGANISATION.—It has been implied by some of your correspondents that the alternatives between which we have to choose are either to regard the British and Foreign Unitarian Association (which consists of individual subscribers) as the authorised executive organ of our Churches, and to treat the National Conference of those churches as merely a deliberative Assembly, or, on the other hand, to regard them as rival competitors, each trying to grab at the territory of the other. But many of us think that is not the unhappy alternative to which we are reduced. There may possibly be some men at the opposite extremes who try to show their loyalty to their favourite organisation by pronounced hostility to the other. But so far as a fairly intimate knowledge of both association and conference enables me to judge, I feel confident there are very few engaged in the actual work of whom this can be said. At the same time there is a little of the old Adam in most men, and one knows how easy it is, in a small community like ours, for a spirit of mutual suspicion and distrust, if once introduced, to be diffused even among those to whom it is naturally most uncongenial. This takes away the joy that should pervade our work, is fatal to the very ends at which we are all aiming, and worst of all, it furnishes only too good an excuse to those who, looking on with easy indifference and perhaps a touch of scorn, are ready to cry “a plague on both your houses!” I therefore appeal most earnestly to all men (and women too) of good-will and good sense; resolutely to close their minds against unfounded suspicion, and then fairly to face the situation, and, in the words of Mr. John Morley in reference to India, to start by accepting “the settled fact.” What is that? Well, the British and Foreign Unitarian Association is doing a large amount of varied and excellent and necessary work in a way which (if a member of its committee may be allowed to say so) appears to command general confidence. Let us help it all we can, without stint. But now there are some things which need to be done, which the Association cannot do and has never attempted to do, and which the National Conference, as the recognised organ of



our churches, is the proper body to undertake. As an example, I would mention all matters relating to the ministry, which at the present time, are the most important of all in their bearing on our future. Whether the Conference itself is directly to do all that is needed in this matter, or to give the initiative to others, may be a matter of discussion; but I submit the business falls within its sphere, and while, therefore, I by no means undervalue what it has done as a *conferring* body, I believe it should be left free, in accordance with its constitution, without interfering with any other organisation, to undertake such work as from time to time may be thought necessary or desirable. Nor need there, with the good will for which I plead, be the least difficulty in adjusting its relations with the B. & F.U.A., as occasion requires. We do very well to profit by the experience of our American brethren, but not slavishly to copy their practice. All the conditions are not the same in the two countries, *e.g.*, a modified autocracy is understood to be acceptable there, which would be impossible here, where we have neither the man who can govern nor the people who will submit to be governed.

As my letter has already exceeded the length which I intended, I will ask you to allow me to deal next week with the third question which I mentioned.

JAMES HARWOOD.

London, February 12.

FURTHER letters in this discussion from the Revs. J. M. Connell and A. L. Smith, and Mr. E. J. Rymer, must wait till next week.—ED. INQUIRER.

#### THE ASSOCIATION'S FAREWELL TO THE REV. WILFRED HARRIS.

ON Tuesday evening the President and Committee of the British and Foreign Unitarian Association gave a farewell reception at Essex Hall to the Rev. Wilfred Harris, M.A., and Mrs. Harris, previous to their departure for Adelaide, where Mr. Harris is taking up the ministry of the Unitarian Church. Sir William Bowering, the president, was unfortunately unable to leave Liverpool to be present, as he had hoped, but members of the Committee received the guests, and there was a very pleasant gathering of friends, which included Mrs. J. C. Woods, widow of the first minister of the Adelaide Church, and Miss Richmond, of Wellington, New Zealand, who is returning home next month.

After a social hour with tea and coffee, the chair was taken by the Rev. Charles Hargrove, whose visit to Australasia as the representative of the Association in the summer of 1904 did so much to bring us nearer, in knowledge and in sympathy, to the churches of our kindred over there.

The CHAIRMAN, in opening the proceedings, said they all much regretted the President's enforced absence, but for himself he welcomed that occasion with great pleasure, because of his personal knowledge of the church at Adelaide and his deep interest in its welfare. He spoke with warm affection of its members, young and old; for, though he had been only three weeks in Adelaide, he had been received there with such kindness that he could

think of them only with affection and gratitude. And he confessed it was with great pleasure that he bade farewell to Mr. Harris, because they were sending him to Adelaide. The church there had been for a year without a minister, and they had been much concerned about it, and now it was with entire confidence that they were sending Mr. Harris out, and they could say good-bye to him with something of enthusiasm. They hoped he would become a citizen of Adelaide, and in the course of years come to be revered as that venerable minister had been revered, at whose house he himself had been entertained at a memorable party when in Adelaide. They were sending out their brother on a happy mission. If he was true to the character he had already attained, he had good work and a happy time in store for him. They were sending him not into exile, not as a missionary to people who might eat him, but to people who would receive him with open arms and give him every opportunity of good work among them, and good promise for the future. He was glad, the chairman said, that Mr. Harris was not going alone, and they included his wife in that cordial farewell. It was no strange land to which they were going. Australia was English, and Adelaide the most English of its cities. They bade them farewell with words of good cheer and a sure confidence.

The Rev. V. D. DAVIS, chairman of the Foreign Sub-committee of the Association, then spoke, on behalf of the members, further words of farewell. He referred to the great interest the Association had always taken in all efforts to maintain the principles of Unitarian Christianity and liberal religion in other lands, and especially in the churches of their own people beyond the seas. He recalled the visit of some of their members to the churches of Canada last year, and Mr. Hargrove's visit to Australia and New Zealand in 1904. They had the pleasure that evening of the presence of Miss Richmond, who had brought the church in Wellington so near to them, and they would ask her to take back to New Zealand messages of cordial greeting and congratulation and good wishes to the church which had so prospered under the ministry of Dr. Tudor Jones. In that farewell to their friend and brother Wilfred Harris, they had two things specially in mind, to send through him their word of greeting and encouragement to the church in Adelaide, and to speak to him their word of sympathy and God speed. They wanted him to feel that though he was going so far away, he still belonged to them, and they would always think of him as of their fellowship, as doing out there the same work which they all had at heart. It was a remarkable confidence the churches in Australia showed in their Association, when they asked their committee to choose a minister and send him out to them, and in this case, as the chairman had said, they were well assured that they were sending out the right man. In Mr. Harris they had not only a man of vigorous and independent mind, trained in their highest tradition of scholarship, a student of Manchester College, who had also studied in Germany and at Harvard, but a man also of very earnest religious nature, of deep sympathies

and fine spiritual gifts, who would make religion a real thing to them. He was a man already proved in the ministry, who had shown, both in Manchester and at Unity Church in Bolton, what was in him. The farewell of his congregation at Bolton had borne witness to the depth of the influence he had exercised, and they had every confidence in now bidding him farewell. On behalf of the members of the Association, and he felt sure he might say on behalf of all the churches of their fellowship, he asked Mr. and Mrs. Harris to take with them to the new land and the new work to which they were going, their most earnest good wishes and God speed.

Miss MARY E. RICHMOND, in response, said she should be very glad to carry their greetings home with her. They at Wellington were not likely to forget the Association, for it was through the help and encouragement they had received from the Association that a beginning had been made, and they had become a church. It gave her great pleasure, she said, to be there that night to join in the farewell to Mr. and Mrs. Harris. They would find the Australians a warm-hearted people, full of initiative and resourceful kindness, and not so inaccessible to new ideas as some of the outlying communities of older countries. As individuals they were goodness itself to strangers; frank, prompt, practical and full of serviceable helpfulness. There were no conventionalities to hold a strong, clever, energetic man back. Courage, initiative and adaptability were most necessary qualities for a prospective colonist. Proceeding to speak of the general tone of public life in Australia, Miss Richmond continued:—

We cannot shut our eyes to the many and great dangers that beset the development of these powerful young democracies in the South Seas. A cursory glance at their legislation will show some of the perils ahead. They wish for the fullest measure of individual freedom, combined with the fullest measure of State help inside the boundaries of their particular State. But they incline to keep all outsiders outside; they restrict even the immigration of people of their own race, and every ingenuity of enactment is used to keep out men of colour. They are liberal, radical, socialistic for themselves, but Tory Tariff Reformers for the rest of the nations of the earth. They treat England herself, in time of peace, as a spoiled son often treats a too indulgent parent; they take all they can get, and give as little as possible in return. In time of war, as you know, they rise up as one man in defence of the motherland.

The tendency everywhere is, in the name of liberty, to reduce individual responsibility, and to throw upon the State burdens, the bearing of which was formerly considered the private duty of every good citizen. The son need no longer provide for his old mother, she will have an old-age pension; fathers need not save to educate their children, education is free and compulsory. Thrift is a quality conspicuous by its absence in many born colonials; and can we wonder at it? So many simple homely motives have been swept away.

The habit of living for the moment, of spending freely on personal and ephemeral pleasures, without thought for the future,



inclines to spread everywhere. Unearned security has a marked effect on character. As the danger of vicissitude is removed from the individual and the family, so the desire for excitement, change, and risk must obtain satisfaction in some other way, and we feel ourselves obliged to do a great deal of anti-gambling legislation, which is not, as yet, *completely* successful.

We are continually enlarging the boundaries of Government with results which appear to a mere outsider like myself (to quote Mr. Gladstone's words) "most vacillating and complex." We have manhood suffrage, free secular education, no established church, no House of Lords, and with us in New Zealand we have *votes for women*; but we are not quite perfect yet, as far as I can gather. We show as an interesting and valuable object-lesson to older countries, if they will take the trouble to look at us.

There should be social and legislative observing stations set up in the South Seas. What is happening with us concerns not only us, but the whole world. These observatories should be run by experts who do not belong to any political party. They should be persons widely read in history, and versed in the modern scientific manner of employing historical methods; they should be persons of sympathetic, veracious, teachable minds, capable of change and growth.

We have had the honour of entertaining members of the Fabian Society and other distinguished strangers now and then. We are visited from time to time by Tory bishops, advanced Radicals, and members of your labour party, but every one of these persons has fixed notions about the colonies before they arrive, and firmly resist any colonial attempt to change their point of view. Hence the judgments obtained on these occasions have a finality about them hardly scientific, and do not satisfy everybody.

I believe the expert most likely to suit us is a man trained under the auspices of Essex Hall, educated, cultivated, but not "finished"; not pledged to any particular point of view, having eyes to see, and ears to hear, and a mind open to new ideas.

For democracies there is no hope but education. The first result of universal suffrage shows this plainly enough. This first result is *deteriorated representation* and a lower level of parliamentary work and morality. Payment of members acts in just the same way, and womanhood suffrage has not, so far, lifted or altered the character of the representatives. We are not on this account desirous for a Tory reaction; that is impossible. We cannot retrace our steps; popular control once given is given for always, as far as we can see. The hope of the future does not lie in any retrograde movement, but in the education of the masses, and the heart of education is religion.

A young nation immersed in worldly prosperity is in great danger. If the merely physical incentives to vigorous action are removed by lifting existence to a higher plane of material well-being, without at the same time nourishing and developing the heart and mind and spirit, a kind of materialism is promoted fatal to true national life.

Never before in the history of the world has there been such a growth of free self-governing states. Now is the time for the men of faith to become also the men of action, "a cloistered and unbreathed virtue" is of no use in such a case as this. Therefore I rejoice to be here this evening on this most auspicious occasion. Here is set no false boundary between sacred and profane; here faith and works are ever wont to go hand in hand. Therefore I rejoice to be here; I am happy to be able to tell Mr. and Mrs. Harris, speaking as a colonist and in all seriousness and sincerity, they are just the very people we need. May all good fortune go with them.

The Rev. C. C. COE, of Bournemouth, and formerly for many years of Bolton, spoke of the profound regret which was felt there at Mr. Harris's departure, and of the gladness with which he had seen how Unity Church had prospered, bearing witness to the value of the services Mr. Harris had rendered.

The Rev. W. G. TARRANT also spoke with warm sympathy and high regard of Mr. Harris, as a man of original power, with youth on his side, and said how they rejoiced in that opportunity of giving of their best for the cause on the other side of the sea. He recalled an incident of their recent visit to America, on the day when they visited Plymouth and the Pilgrim Hall, and later were welcomed by the ringing of the bells of four churches at Hingham. There, in the famous old meeting-house, a member of the church had told him how on the previous Sunday he had heard an address on the doctrine of the immortality of the soul which had brought to him conviction such as he had not felt before. His informant was a man of high position, of deep thought, of transparent sincerity, and in what he said on that occasion there was no suspicion of flattery; and the preacher to whom he referred was Wilfred Harris. He thought their friend ought to have the encouragement of that knowledge, which might give him confidence, both humbling and uplifting, that he had something to say which men would receive. It was a great opportunity which he would have in going to that new country, and he congratulated him upon it. They would look for the most solid and fruitful kind of success from his labours at Adelaide.

The Rev. WILFRED HARRIS, in responding, with gratitude for that greeting and God speed, said they enabled him to go forth as the bearer distinctly of a message from them, carrying with him so much more than himself, and that was very helpful. He was very glad they took that opportunity of his going out, to send affectionate greetings from the old country, from the churches of our faith here to those who are maintaining the same faith in the churches of Australasia. He could not say much about the work out there. It would ill become him to say that he went to do this or that. A man should not boast himself till he puts his armour off. He only felt that evening very grateful for the kind words spoken. He would long remember them, when he found himself the only Unitarian minister in a vast tract of territory, five hundred miles, at least, he supposed, from any other. He would remember the faces he had seen

before him that night, and would feel that though he seemed to be alone, he was not, for all of the Liberal Faith in the old country, and over the world, were united in the same cause. Religious faith was a great bond of union, which more surely than any other brought friends together. So he felt that somehow it was God who introduced them to one another on earth. It was a deeper thing than they were often aware of, how religion united them. He felt that where they shared the same faith, in whatever part of the universe, they must feel deeply united with one another. So he said good-bye heartily in the matter of going far away, but not in the sense of there being any separation in spirit. He deeply desired to carry on the same work over there, and trusted it might be so. He certainly had some very great faiths and beliefs in his own heart. He did believe that the churches which followed the liberal religious faith ought to be at the forefront of mankind, teachers of the great multitude; but it was nonsense to speak of the churches leading the van unless they were leading. And he had faith in the gospel (not "*our* gospel") but the Gospel of God, as open unto all men. He could not know what the future had in store, but he trusted there might be help and success for the cause they all alike held dear, that neither yonder nor here might they trifle with it, for to take religion triflingly was the most disastrous of hypocrisies. He believed there were better things in the future than there ever had been in the past, and great revelations to come in the distant ages yet to be. He believed that sometime the world would be redeemed from every form of wrong and evil, and all troubles at last, by the efforts and faith of earnest men, would find some solution. They must be thankful if they could take even the least part in solving some of the world's difficulties. In that spirit he would carry on his work, and they theirs. In conclusion he once more gratefully acknowledged, on his own and his wife's behalf, the kindness with which they had been received. They would go forth, happy to carry out there the greetings entrusted to them, feeling that they were all united in the same work.

A vote of thanks to the chairman, proposed by Mr. C. F. Pearson, brought the proceedings to a close, to be followed by more personal farewells. Mr. and Mrs. Harris sailed from Liverpool on Thursday by the White Star s.s. *Persic*. They are to sail round the Cape, and are due at Adelaide on March 24, so that Mr. Harris hopes to be able to enter on his new ministry on the last Sunday of that month.

How welcome would it often be to many a child of anxiety and toil to be suddenly transferred from the heat and din of the city, the restlessness and worry of the mart, to the midnight-garden or the mountain top! And like refreshment does a high faith, with its infinite prospects ever open to the heart, afford to the worn and weary. No laborious travels are needed for the devout mind, for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.—James Martineau.



### AMONG THE SOUTH WALES CHURCHES.

THE quarterly meeting of the South-east Wales Unitarian Society, reported in our last issue, was followed by a series of services in a number of the chapels conducted by the Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association. Sunday services were held at Newport on January 25. The first week-night service was held at Nottage after the meeting of the Society, and was largely attended. Next day Mr. Spedding travelled to Bridgend, and in the evening conducted a service at Wick, a lonely outpost where the Rev. Hugh Robinson holds a service on alternate Sundays. Despite the fact that many of the members of the congregation were unable to reach the chapel on the wild night of the meeting there was a good attendance, and Mr. Spedding returned deeply impressed with the courage of the little band, who in the midst of most disheartening conditions manage to keep the flag flying. On the next evening Bridgend was visited, where good work is being done by the Rev. D. G. Rees. The chapel was closed for a number of years, and there seemed some likelihood of the property passing into the hands of the town had it not been for the timely intervention of the Society. New trustees have now been appointed, and the minister has gathered round him a number of men who are keenly interested in the social developments of this increasing town. At Pentre in the Rhondda Valley, Mr. Spedding found that the New Theology has created much interest, and that a progressive League has been formed. The relations between the local congregation and the League are friendly, the Rev. J. Park Davies, who has just been appointed minister at Pontypridd, being one of its Vice-presidents. The League was well represented at the service which was held at Pentre. The President of the South-East Wales Society, Councillor Williams, of Aberdare, has interested himself in the cause here, and is meaning to clear off a debt of £450 upon the building. Something over £100 remains to be raised if the object is to be achieved during his year of office, but Mr. Williams is hopeful that his appeal may be successful. There is a prospect also of a new minister being appointed to the joint pastorate at Pentre and Clydach Vale. On Friday evening Mr. Spedding paid a hurried visit to Trebanos in the Swansea valley, where one of the largest and most active of the congregations is ministered to by the Rev. W. Alva Richards, one of the best known of the Welsh crowned bards, and winner of over a score of Eistedfodd chairs, three of which have been placed within the communion rails of the chapel. Sunday was spent at Merthyr, which is waiting for a minister. Here there is a handsome chapel and every prospect of success. Mr. Gomar Thomas is an enthusiastic leader of the little congregation, and the cause owes much to his earnestness, generosity, and hard work. At Dowlais there was a good congregation, including friends from Cefn-Coed and Merthyr.

The minister, the Rev. J. P. Kane, is anxious for an extension of the church property on unoccupied land belonging to the trustees. The congregation, which is mainly composed of the poorer portion of the workers, is unable to carry out the project unaided, and the missionary agent commends the help of this faithful people to the sympathy of generous friends. The next meeting was held at Aberdare, where the Rev. Melchisedec Evans is minister. The Old Meeting House, a short distance away, is ministered to by the Rev. R. J. Jones, and here the services are conducted exclusively in Welsh. There is another congregation at Cwmbach, half an hour's walk from Highland-place, but without a minister. Unitarianism finds a ready hearing in the district, and the meeting was largely attended. From Aberdare Mr. Spedding moved on to Cardiff, where an interesting service was held. Unfortunately, the minister, the Rev. F. B. Mott, was unable to be present through illness. The mission closed at Pontypridd, which, as already mentioned, has just called the Rev. J. Park Davies to its ministry. There was a large congregation in the new and handsome chapel. At nearly all the churches Mr. Spedding held an after-meeting or conference with the committee or the congregation, and discussed the plans for the forthcoming Van Mission in South-East Wales. He spoke also upon the work of the British and Foreign Unitarian Association, and showed their publications. This portion of the work was successful, nearly 200 volumes being ordered, a fact which suggests that the Unitarian public are ready enough to buy our books if they can only get an opportunity of seeing them first. The tour everywhere gave evidence of there being much earnestness in the churches on the part of the local people, and of the value of the work of the South East Wales Society; and especially in the more outlying districts, the importance of this oversight and co-operation was particularly manifest.

### NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Belfast: York-street.**—The annual Sunday-school social meeting was held on February 4. After tea the Rev. A. O. Ashworth spoke of the necessity of the training of our young people in the principles of religious freedom and of the cultivation of a high moral sense and endeavour. He also referred to the forthcoming examination in Bible knowledge to be held in March by the Association of Irish Non-subscribing Presbyterians and other Free Christians in their schools, and urged parents and guardians to encourage the pupils in their preparation therefor. A short programme of music and recitation followed the distribution of prizes.

**Birmingham: Newhall Hill.**—The annual Guild meeting was held on the 5th inst., the Rev. Thos. Paxton presiding. The report showed a year of useful work. A syllabus for the present year's meetings has been printed. On Saturday, the 8th inst., Mr. Paxton delivered the second of his lantern lectures on America. There was a good attendance. The lecture, with its views of Washington, Philadelphia, and New York, was much enjoyed. During the winter, on the first Sunday evening of the month, a series of special addresses on Men of Thought and Action

has been given. "Channing, the Teacher," "Emerson, the Thinker," "Garrison, the Apostle of Freedom," "Lincoln, the Patriot," were among the subjects. The church has lost a faithful friend and member for many years through the death of Mrs. R. Bailey, who passed away at Handsworth on February 1. As formerly a member of the choir, Sunday-school teacher, and for some time secretary of the Lady Teachers' Society, she gave of her best to the church, and her affectionate interest in its welfare (happily inherited by her children) continued to the end.

**Cardiff.**—The annual general meeting of the congregation was held on Sunday evening, February 9, in the schoolroom, Mr. H. Woolcott Thompson presiding. A resolution was passed expressing sympathy with the Rev. F. Blount Mott in his painful illness, and trusting that he will very soon be able to take his place amongst them as their leader, and continue the work which he has so well begun. The report was then read by the secretary. Mr. Thompson, in his presidential address, referred specially to the assistance the church had received from the Ladies' Sewing Circle, the sum of £50 having been handed to the treasurer as the result of the year's working; the visits of past ministers to Cardiff, viz., the Rev. Hobart Clarke, of America, and the Rev. Geo. St. Clair; also to the various institutions of the church. He congratulated the church on "never having begun a year under better auspices. Our hopes when we invited Mr. Mott have been fully realised." A special committee was appointed to deal with the cost of renovation to the church so as to clear it as quickly as possible. The report was adopted, accounts passed, and officers elected. The chairman then proposed a vote of thanks to Mr. J. F. Stone, the retiring secretary, who is shortly leaving Cardiff, for his services, and Mr. Stone suitably responded. A vote of thanks to the chairman concluded the business of the evening.

**Coalville.**—A series of special services held in the Adult School Hall in connection with the third anniversary of the Unitarian Church has just been brought to a close. The first service was taken by the Rev. Morley Mills, of Bootle, whose subject was: "Can a good God allow suffering and moral evil?" On the second Sunday the Rev. Charles Sneddon, of Christ Church, Nottingham, preached on "A Beautiful Atonement." On the third Sunday, Mr. Dixon Lee, of Nottingham, delivered his discourse on "Man," and on the fourth Sunday Mr. W. J. Douse, of Nottingham, spoke on "Christian Socialism." The services have been helpful in removing misapprehensions and giving Coalville some idea of the attitude of Unitarians towards the religious problems of our time. The congregation have again had to return to their usual meeting-room over Mr. Goddard's shop, but the conditions are very unfavourable. The Adult School Hall is again booked for February 17, when the Rev. T. P. Spedding will give a lantern lecture: "A Visit to the Holy Land."

**Great Yarmouth.**—At the annual meeting recently held the Rev. John Birks presided, and there was a good attendance. The report expressed regret at the heavy financial loss sustained during the past year, and hoped that the financial position of the church might be improved during the present year. The regular services at Yarmouth and Elby had been well maintained, whilst on the occasion of special services and lectures there had been large congregations, with plentiful supply of Unitarian literature. Mr. Birks had given several courses of lectures on Unitarianism, which had been well attended, and by special request more would be given. Several new families had joined the congregation, largely through the lectures. The support of the British and Foreign Unitarian Association was gratefully appreciated. Progress was slow, but the prospect was brighter than for many years past.

**Midland Sunday-school Association.**—The quarterly meeting was held at the Church of Messiah, Birmingham, on Saturday, Jan. 25. Most of the schools included in the Association were represented. The meeting was preceded by a service in the church, when the Rev. T. P. Spedding preached on "The Nation and the Child," the Rev. W. C. Hall conducting the devotional service. After tea the Rev. J. Worsley Austin (President) took the chair, and Mr. Leonard Hughes read a paper on Adult Class Work, followed by discussion. It was



announced that the Midland Sunday-school Union had invited representatives from the Association to join with them in the arranging of a monster demonstration of Sunday-school scholars on the Wednesday of the Whit-week, and the committee were cordially co-operating. The Thousand Shilling Fund to further the work of the Association is progressing, some 225 shillings having so far been received and promised. A book table, exhibiting the latest publications of the Sunday-school Association was looked after by Miss M. Twist, and several purchases by teachers were made. Votes of thanks brought a very successful and helpful gathering to a close.

#### Newcastle-on-Tyne (Welcome Meeting):

—A meeting of the members of the Church of the Divine Unity was held on Wednesday, Feb. 5, to welcome the Rev. Alfred Hall, M.A., to the pastorate. There was an exceptionally good attendance, which included ministers and laymen from the churches of Barnard Castle, Byker, Carlisle, Choppington, Darlington, Middlesbrough, South Shields, and Sunderland. After tea Ald. Sir Joseph B. Ellis took the chair. Letters of congratulation and good wishes were read by the secretary, Mr. Otto Levin, from the chairman and secretary of the Norwich congregation. A telegram was received from the Norwich Guild of Service during the meeting. In the course of his address the chairman said that it must be a matter of gratification both to the congregation and their new minister to find so many present at the meeting. He thought as they looked back over the history of their church they had every reason to be proud of the men and women who had preceded them. These had done splendid work for Newcastle and their country, and there were only few congregations who could boast of having fostered the religious life of so many noble and eminent men. After giving a brief résumé of the ministers who had occupied the pulpit, he said it would seem that Mr. Hall was entering into a large heritage, and would need the support of every member if the high traditions of the past were to be maintained. Mr. G. G. Laidler, whose family has been connected with the congregation for 180 years, then gave the welcome to Mr. Hall. They were rejoicing, he said, in the settlement of their minister. They were glad that they were a united and enthusiastic congregation that night, and that they could extend such a hearty welcome to the new minister, as he had been asked to give. They sincerely trusted that every blessing would rest upon him, and that their high hopes would be fulfilled. He therefore very warmly extended the right hand of fellowship to Mr. Hall. Mr. J. T. Southern, whose family also has had a long connection with the church, spoke to the welcome. Mr. Tremain, on behalf of the teachers and scholars of the Sunday-school, which was well represented, said that there was now an earnest band of workers in their schools, who were anxious to do all they could for the scholars and for the church. They recognised that they would soon have only secular education in the day schools, for that was the only possible solution of the difficulty which their country had to face, and it was all the more necessary for them and for their church to see that the children who came under their influence were well grounded in the principles of religion. They knew Mr. Hall was deeply interested in Sunday-school work, and they therefore extended to him a hearty welcome into their midst. The Rev. Charles Hargrove, representing the British and Foreign Unitarian Association, said he had come down to rejoice with the congregation in the settlement of the new minister, and to express the hope that they would rally round him and make the Unitarian cause in Newcastle a great success. Their church had been served by many able and distinguished men, and not the least among them was their late minister, the Rev. Frank Walters. Mr. Walters had been a power both in his own pulpit and in the denomination. After all, the main thing was the spreading abroad of their principles, so that the world might be brighter and happier and men truer. He sincerely hoped that all would throw themselves heart and soul into the work which their new minister would undertake. The Rev. W. H. Lambelle then gave the welcome on behalf of the ministers and churches of the district. He said they were all looking forward to a revival of spiritual life in their midst. The ministers were arranging special services

in the district for this purpose, and they were assured that in this and in all the other work they took in hand they would have the co-operation of Mr. Hall. The Rev. Alfred Hall, after having replied to the welcomes that had been given, said that the reason he had accepted the invitation to become their minister was that he was convinced there was a great opportunity for building up a strong church in Newcastle, and he believed they were all determined to seize it. He felt from what had been said, and from his conversation with various members, that he was going to receive their support. He had been with them only a few days, but he felt no stranger among them. He had settled at once without experiencing any strain of adaptation. They had a gospel to deliver, which was distinct from every other. It was sometimes asserted that Unitarians believed too little, but he must make the confession that he was kept out of orthodox churches because he believed too much. Their Unitarianism might be called the Religion of the Larger Affirmation. Instead of believing that God spoke to only a few men in days gone by, they believed he spoke to all his children, even to the worst. Instead of asserting only a few would be saved, they taught that no one would finally be lost to God. Instead of believing God was incarnate in only one man, they revered the divinity in all. Instead of looking up to Jesus as the only Saviour of the world, they regarded every good man as saviour. Instead of accepting a little miracle here and there, they believed Creation and all life was a miracle. Instead of saying that the Bible only was inspired by God, they were convinced that every good and helpful word was inspired by Him. For this faith so inspiring and so unique he was ready to do all in his power. He had come there to work both in the pulpit and out of it, and he could repeat in all sincerity the words of Blake—

"I will not cease from mental fight,

Nor let my sword sleep in my hand,

Till we have built Jerusalem

In England's green and pleasant land."

The meeting was afterwards addressed by the Revs. H. Cross, W. Lindsay, and S. S. Brettell. A vote of thanks to the chairman was proposed by Ald. Affleck, seconded by Councillor Elliot, after which a hymn was sung and the benediction pronounced.

**Scarborough.**—The annual congregational meeting was held on the 7th inst. After tea the Rev. Ottwell Binns took the chair, and the treasurer's report showed a slight financial increase over last year, but not as much as could have been wished. The thanks of the meeting were accorded to Mr. George Padley for the gift of a stained-glass window, in memory of his wife. The subject is "Christ Blessing the Little Children," and the window adds much to the beautifying of the church. After the election of the new church committee, the usual vote of thanks to the church officers brought the proceedings to a close.

**Sheffield: Upper Chapel.**—The annual meeting of the congregation was held on Wednesday, 5th inst., and was blended with a very successful tea party. There was a large attendance, probably the largest on record; and, after an organ recital in the chapel, Mr. A. J. Hobson, J.P., the newly elected President of the Chamber of Commerce, and treasurer of the congregation, occupied the chair. The report and accounts were considered satisfactory, and adopted, a notable feature being the accession of 45 associate members under a new method of enrolment of others than seatholders, devised a year ago. Cordial votes of thanks were passed to the minister, assistant minister, and officers, short addresses being given by the Revs. C. J. Street and J. W. Cock. The main business of the meeting, however, was the consideration of a scheme for the reconstruction of the organ and consequent alterations to the choir stalls and pulpit. General approval was given to the scheme, the details of which were left to the decision of the trustees and committee, after a canvass for subscriptions had been made in the congregation. About £480 was promised at the meeting, but it is calculated that more than twice that amount will be required to carry out the full scheme.

**Stockport.**—At the annual parents' party and Sunday-school prize distribution on Thursday, February 6, the children gave two little plays, "The Sleeping Beauty" and "A Birthday Party," in which dances and songs by the little girls, and two little "Coons" were

specially attractive. The minister and superintendent, the Rev. B. C. Constable, then distributed the prizes for good attendance, which reached the total of seventy, the largest number on record for over thirty years past. There was a very large attendance.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

### SUNDAY, February 16.

#### LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. H. GOW, B.A.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. R. N. CROSS, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. W. H. ROSE.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. G. C. CRESSEY, D.D.  
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, Assembly Rooms, Broadway, 7, Rev. W. WOODING, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. E. TURLAND.  
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. PETTINGER.  
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.  
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Mr. D. DELTA EVANS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worples Hall, 7, Rev. W. E. WILLIAMS, B.A.  
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

Established  50 Years.

**Callard & Bowser's**  
Butter-Scotch

"Really  
Wholesome Confectionery"  
—LANCET.

A sweetmeat for all, and may be given  
with confidence to the youngest child.  
In paper packets and tin boxes—  
various sizes.

Manufactory: London, W.C.



BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. F. K. FREESTON.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. A. SMITH.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.  
 GUILDFORD, Ward-street Church, North-street, 11, "Doing the Will of God"; 6.30, "Death—the Letter; Life—the Spirit." Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.  
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
 OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.  
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. WILLIAM STEPHENS.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. WILL REASON, M.A.  
 WEST-KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

**SOUTH AFRICA.**  
 CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

**BIRTH.**

HARRIS.—On February 6, at 83, Coltart-road, Liverpool, the wife of Captain W. J. Harris (née Ju Haydon), of a daughter.

**SILVER WEDDING.**

SMITH—WOODHOUSE.—On February 14, 1893, at Brookfield Church, Gorton, by the Rev. Dendy Agate, B.A., Harry Bodell Smith, Minister, Over Darwen, to Mary Miranda, youngest daughter of Edward Woodhouse, Gorton.

**DEATH.**

COPOCK.—On February 7, at Daisy Bank, Macclesfield, Sydney, youngest son of the late Henry Copcock, of Stockport, aged 55.  
 COOPER.—On February 13, at 51, Haverstock Hill, N.W., James Cooper, in his 89th year. Service at Free Christian Church, Clarence-road, Kentish Town, on Tuesday next at 2 o'clock. Friends will kindly accept this the only intimation.

## EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

## Situations, VACANT AND WANTED.

**TO PARENTS AND GUARDIANS.**  
**K**YNOCH LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

**TO PARENTS AND GUARDIANS.**—Mr. A. S. BARNARD, M.I.E.E., A.M.I.C.E., Borough Electrical Engineer, Walsall, has a vacancy for an Articled Pupil, or Improver desirous of obtaining Central Station experience.

**TO PARENTS AND GUARDIANS.**—Mr. WALTER BOWLES, Heraldic Engraver, has a vacancy for Articled Pupil, to reside with advertiser or otherwise. Premium £150.—Address, 23, Beaumont-road, Hornsey Rise, London, N.

**LADY, EXPERIENCED,** desires re-engagement, Companion to old lady. Good needlewoman. Good references.—W., INQUIRER Office, 3, Essex-street, W.C.

**HOUSEMAID WANTED,** to work with cook-general, for small family. Apply, stating age, experience, and wages required, to Mrs. WILSON, Melrose, Ella-road, Crouch-hill, N.

**WANTED,** situation as Companion Help; light household duties, sewing, or any position of trust. Capable and reliable. Highest references.—Address, V., INQUIRER Office, 3, Essex-street, W.C.

**WANTED,** to undertake the work of Unitarian Minister's Household: **LADY COOK GENERAL** early in March, and **LADY NURSE**, German preferred, in April.—Mrs. ANDRAE, Gee Cross, Hyde, Cheshire.

**YOUNG GENTLEMAN,** age 22, well educated, good organiser, and with first-class references, desires evening employment of any nature, in London.—Apply, J., INQUIRER Office, 3, Essex-street, W.C.

## THACKERAY HOTEL

(TEMPERANCE),  
**GREAT RUSSELL STREET, LONDON.**

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.  
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) **from 3s. 6d. to 6s.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day.

Telegraphic Address: "Thackeray," London.

## 19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE E.C.

Assets, £167,000.

**DIRECTORS.**

Chairman—Sir H. W. LAWRENCE, Bart., J.P.  
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
 Miss CECIL GRADWELL, ALEXANDER W. LAW-  
 F. H. A. HARDCASTLE, RENCE.  
 F.S.I. Miss ORME.  
 STEPHEN SEAWARD TAYLER.

## A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

## NEW PUBLICATIONS.

### STUDIES IN CHRISTIAN DOCTRINE.

By JAMES DRUMMOND, M.A., LL.D., D.Litt.

Price 10s. 6d.; by post 11s.

The Contents include the following:—The Rights and Limitations of the Intellect; the Moral Nature and Revelation; the Religious Element in Man; the Bible; the Church; Primary Conceptions of God; the Doctrine of the Trinity; Agency and Attributes of God; Doctrine of Man; Reconciliation; the Person of Christ; the Work of Christ; Means of Grace; Rise and Progress of Religion in the Individual.

## PAUL.

By PROF. DR. W. WREDE.

Translated by E. W. LUMMIS, M.A.

With Preface by J. ESTLIN CARPENTER, M.A., D.Litt.

Price 2s. net, by Post 2s. 3d.

Contents:—Introduction; I. The Man; II. His Life-Work; III. His Theology; IV. Paul's Place in the History of Christian Origins.

The book is not a biography, nor yet an exposition merely of the Pauline theology. Rather it combines both of these motives in its attempt to bring the personality, ministry, and teaching of Paul vividly before the reader, and to estimate the Apostle's true place in the history of Christianity. Dr. Wrede's treatment of his subject is not only independent, but extremely fresh and interesting.—*Glasgow Herald*.

Essex Hall, Essex Street, Strand, W.C.

## The Sunday School ASSOCIATION.

A MEETING WILL BE HELD

On THURSDAY, 20th Feb., at 7.30 p.m.

AT THE

MISSION HALL, MILL STREET, LIVERPOOL.

The President, Miss EDITH GITTINS, will take the Chair.

The Hon. Secretary, Mr. ION PRITCHARD will speak on the Work of the Association.

Addresses by the PRESIDENT, Rev. HENRY RAWLINGS, M.A., Miss MARIAN PRITCHARD, and the Rev. MATTHEW R. SCOTT, on 'The Sunday School as a Religious Force.'

The Rev. CHARLES ROPER, B.A., the Rev. J. J. WRIGHT and others will take part in the proceedings.

A hearty welcome is offered to all Teachers and friends interested in Sunday School work

## DR. BLAKE ODGERS, K.C.,

Gresham Professor of Law,

Will deliver Four Lectures in Gresham College, Basinghall Street, E.C., on

FEBRUARY 18, 19, 20 and 21, at 6 p.m.

SUBJECT:

"THE RELATION BETWEEN LAW & MORALITY."

Admission Free to Men and Women.

REV. W. C. BOWIE at Mill Street Free Church, Bradford, Manchester Sunday Evening, Feb. 23rd. Service at 6.30, Re-union, Saturday, March 7th. Tea, 5.30. Tickets, Sixpence each.—W. E. ATTACK.

**AN OPEN CONFERENCE OF MINISTERS,** convened by the Ministerial Fellowship, will be held at the Domestic Mission, Mill-street, Liverpool, on Thursday 20th inst., from 6 to 7.30 p.m. The President (Rev. C. Roper, B.A.) will introduce for discussion the subject of "Special Aptitude Men for the Ministry." All Ministers are invited to attend.

C. J. STREET, Hon. Sec.

**THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU** brings together Congregations needing Ministers, and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 150 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President of the C. J. STREET, Hon. Secretary of Fellowship.

**WANTED,** a dozen or more copies of the Music to "Common Prayer for Christian Worship" (Ten Services). Can any Church oblige? Replies to Rev. WM LINDSAY, 9, Belle Vue Park, Sunderland.



No. 3.

Ready Feb. 17.

1/- net.

# THE INTERNATIONAL.

— A Review of the World's Progress. —

## PRINCIPAL CONTENTS . . .

CHURCH AND STATE IN FRANCE: THE FIRST YEAR OF SEPARATION.  
By ABBÉ PAUL NAUDET.

THE FUTURE OF SOCIOLOGY. A Discussion by leading Sociologists of Europe and America.

THE POSSIBILITIES OF SOCIOLOGY. By the EDITOR.

THE CONFLICT OF WHITE AND NEGRO RACES. By L. HADEN GUEST.

Correspondents' Reports from all parts of the World.

NOTE.—A specimen copy of the December "International" will be sent free to any reader of the "Inquirer" on receipt of 3d. to cover postage. Address—

T. FISHER UNWIN, 1, Adelphi Terrace, LONDON.

## The British and Foreign Unitarian Association.

MEETINGS AT LIVERPOOL.—THURSDAY & FRIDAY, FEBRUARY 20 & 21.  
ORDER OF PROCEEDINGS.

THURSDAY, 20th FEBRUARY.—3 p.m. Reception by the Liverpool Committee —4 p.m. Opening Proceedings: Short Speeches.—5 p.m. Tea for Delegates and Ministers at Mill Street.—6 p.m. Conference of Ministers: Chairman—Rev. CHARLES ROPER, B.A.—7.30 p.m. Meeting of the Sunday School Association: President—Miss EDITH GITTINGS.

Note.—The Thursday meetings will be held in the Hall of the Domestic Mission, Mill Street.

FRIDAY, 21st FEBRUARY.—10 a.m. Religious Service, Hope Street Church. Preacher: Rev. J. H. WEATHERALL, M.A.—11.30 a.m. Conference on 'Women's Work in connexion with our Churches,' introduced by Miss HELEN BROOKE HERFORD and Mrs. G. C. CRESSEY. The Chair will be taken by Lady BOWRING: Discussion opened by Miss FLORENCE MELLY.—1 p.m. Luncheon at the Yamen Café, Bold Street.—3 p.m. Conference on 'Social Questions in Relation to our Churches.' Mr. RICHARD ROBINSON in the chair. Subject introduced by Rev. CHARLES PEACH: Discussion opened by Miss H. M. JOHNSON.—4 p.m. Conference on Missionary Work: (1) Work in direct connexion with our Churches, introduced by Rev. C. J. STREET, M.A., LL.B. (2) Work in relation to those Outside the Churches, introduced by Rev. T. P. SPEDDING. The Chair will be taken by Rev. J. COLLINS ODGERS, B.A.; Discussion opened by Mr. HAROLD COVENTRY.—6 p.m. Tea at Ullet Road Church Hall.—7.30 p.m. Public Meeting. Chairman: Sir W. B. BOWRING, Bart. (President of the Association). Speakers: Mr. HOWARD CHATFIELD CLARKE (Treasurer); Rev. W. COPELAND BOWIE (Secretary); Rev. CHARLES HARGROVE, M.A.; Mr. JOHN HARRISON; Mr. H. B. LAWFORD; Rev. W. G. TARRANT; Rev. H. D. ROBERTS.

Note.—The Friday Afternoon Conferences and the Evening Meeting will be held at the Ullet Road Church Hall. Members and Ministers of Churches throughout the district are cordially invited to be present.  
Hon. Sec., B. BURROUGHS, 15, Sweeting Street, Liverpool.

### Schools, etc.

CHANNINGHOUSE HIGH SCHOOL  
AND BOARDING SCHOOL FOR GIRLS,  
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

### SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

'UNITY.'—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

WEAVING SCHOOL for CRIPPLES,  
160, Broad-street, Birmingham.—In stock: Woolen and Silk Dress Materials, Blouse Lengths, white and coloured, with strips for trimming; Stock Collars, Scarves, Gents' Scarves for evening wear; Teacloths, Duchess Covers, Bags, Dusters, Linens, Towelling. Prizes gained in Birmingham, Bristol, Alderley Edge, and London. Orders solicited to give employment to the Cripples.—Further information and patterns sent on application to either Miss CRIPPEN, Manageress, or Miss KENRICK, Hon. Treasurer.

### Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 60 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Crabstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE DAWLISH,  
DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

### THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."  
Manchester City News: "Health and comfort carefully considered."  
Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."  
Send to WARDEN for Prospectus.

SPOTLESS LINEN FOR THE  
TABLE. Hutton's guarantee all their splendid linen bargains. Here's one. Snow-white Damask Cloths, 63 ins. square, 2s. 11d. Lovely patterns post free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

## E. Norman Reed & Co.,



Artists  
in  
Stained  
&  
Leaded  
Glass.

Memorial  
Windows

Mosaics.

### Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.  
Under the direction of Geo. G. LAIDLER.

TYPEWRITING, COPYING, TRANSLATING. Authors' MSS. accurately copied at reasonable rates. Special quotations for quantities. First-class work guaranteed. Evening and Secretarial work undertaken with Machine; also typing on machine direct from dictation. SERMONS A SPECIALITY.—Miss E. L. STENT, 33, Crouch Hall-road, Crouch End, N., and 12, Manchester-avenue, London, E.C. City Telephone No.: 12277 Central.

### UNITY CHURCH, ISLINGTON.

A BAZAAR will be held in the Schoolroom on Wednesday and Thursday, April 8 and 9, 1908, to defray the cost of re-roofing the Church and Schoolroom. The kind assistance of friends is earnestly solicited, and gifts of Money or Goods would be gratefully received by Mrs. E. SAVELL HICKS, 26, Marquess-road, Canonbury, London, N. Mrs. SYDNEY TITFORD (Hon. Sec. Ladies Committee), 9, Canonbury-park North, N.; Miss ANNIE HALL (Hon. Sec. Bazaar), 19, Aberdeen-park, Highbury, N.

### EAST CHESHIRE CHRISTIAN UNION.

#### ANNUAL MEETING.

AT  
DUNKINFIELD, SATURDAY, FEB. 15.  
Service at 3 p.m.  
Sermon by Rev. E. L. H. THOMAS, B.A.  
Evening Meeting at 6.

### Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

PER PAGE ...	6 0 0
HALF-PAGE ...	3 0 0
PER COLUMN...	2 0 0
INCH IN COLUMN ...	0 3 6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.  
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1½d.  
Situations Vacant and Wanted,  
20 words, 1s.; every 6 words after, 4d.  
3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 23, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 15, 1908.